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Preface

The *Military Chaplains' Review* is designed as a medium in which those interested in the military chaplaincy can share with chaplains the product of their experience and research. We welcome articles which are directly concerned with supporting and strengthening chaplains professionally. Preference will be given to those articles having lasting value as reference material.

The *Military Chaplains' Review* is published quarterly. The opinions reflected in each article are those of the author and do not necessarily reflect the view of the Chief of Chaplains or the Department of the Army. When used in this publication, the terms "he," "him," and "his" are intended to include both the masculine and feminine genders; any exceptions to this will be so noted.

Articles should be submitted in duplicate, double spaced, to the Editor, *Military Chaplains' Review*, United States Army Chaplain Board, Myer Hall, Bldg. 1207, Fort Monmouth, NJ 07703. Articles should be approximately 8 to 18 pages in length and, when appropriate, should be carefully footnoted. Detailed editorial guidelines are available from the editor on request.

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The Church and Volunteer Management

Chaplain, Colonel, W. Robert Strobel

Congregations throughout the country report a number of disturbing trends. The most common problem cited is that of recruitment. Church staffs perceive a diminishing pool of volunteers from which to draw. There are a variety of societal changes negatively impacting recruitment of volunteers. Many wives are taking employment in order to supplement the family income. An increasing number of heads-of-household are finding it necessary to hold two jobs in order to combat inflation and to continue supporting family vacations and weekends away from home. The women's movement has also affected wives' attitudes regarding the value of volunteer work.

In addition to these shifts in societal life-styles and attitudes, several other phenomena are reported by church leaders. Volunteer "burn-out" is occurring at an alarming rate resulting in low morale, poor job performance, and increasing volunteer attrition. Increased numbers of church members remain "pew-sitters" only and there is a growing exodus of volunteers from the church setting to more attractive positions in secular organizations. In our base chapels and parishes, the expectations of volunteers are rising. Some of these parishioners are noisily expressing their feelings but more are quietly slipping away to more rewarding endeavors that meet their personal needs.



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But there are some exciting and encouraging stirrings going on in the field of volunteer ministry and volunteer management. An apparent movement is the growing recognition on the part of religious groups that they both need and want to learn more about managing the efforts of their "member-volunteers." This paper will attempt to address some of the main issues involved in the more effective utilization and management of volunteers in our chapel communities and parishes. It will explore the opportunities for ministry *to* as well as *with* volunteers.

Definitions

The language of "volunteerism" is not the usual or typical language of the church. While the church regularly asks for volunteers, we have not usually thought of all the things church members do in the name of their church—or as Christians in all settings of life—as "volunteer ministry."

Some common understanding of words used throughout this paper will be helpful:

A *volunteer* can be defined as a person who does a task without financial compensations and without being forced to do it.

Ministry is all activities motivated by our faith in Christ.

A *manager* is "someone who works with and through others to accomplish organizational goals, i.e., a manager is an *enabler* of human resources."¹

The church is the largest organization in the world which is run largely through the efforts of volunteers. Yet it is often far behind other voluntary groups in developing effective management systems.

A Theology and Philosophy of Volunteerism

The church has an important ministry to its volunteers as well as accomplishing its mission through them. But this unique opportunity for ministry is frequently missed. The emphasis has usually been on jobs to be done rather than ministry to and support of the persons who perform the tasks. The predominant volunteer philosophy of the church might be termed "Fill the Slot and Forget About Them." But who does the church really get to know better—and thus have an opportunity to minister to—than its volunteers?

The church is achieving a growing theological perspective on its ministry to and with its volunteers. Several concepts assist us in such an understanding:

a. First, all people are called into ministry whether they are ordained clergy or lay persons and all are invited to freely respond to that

¹ Marlene Wilson, *The Effective Management of Volunteer Programs*, Boulder, Co., 1976, p. 25.

call. Lay people provide the major proportion of the total ministry of the church and are ministry team members with the professional clergy staff. As a covenant community we all serve and minister to each other. 1 Peter 2:9 affirms our call to shared ministry: "But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light."

b. A second concept is that of freedom and responsibility. Each of us is created with the freedom to choose to respond to our calls; we are not coerced to do so. In the volunteer life of the church, persons must be allowed to say "no" to invitations to serve in volunteer positions if they are ever to respond with a freely chosen and enthusiastic "yes." Freedom of choice also means that volunteers in ministry are responsible for their actions and that accountability is an essential element in the management of volunteer programs in the church.

c. Third, in parish life, new emphasis is being placed on the discovery of the unique gifts (talents, skills, interests, experiences, needs, and motivations) of members. 1 Peter 4:10 tells us: "Each one, as the good manager of God's different gifts, must use for the good of others the special gifts he (or she) has received from God."

Romans 12:6-8 also speaks to the utilization of our gifts as Christians: "Having gifts that differ according to the grace given us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness." These varied gifts enrich the possibility for ministry both within our churches and in the community at large. A base chapel or parish can help define its local mission and identity as a congregation through discovering and developing the gifts of its members.

d. A fourth concept in a theology of volunteerism recognizes the uniqueness of each person. Each of us is a unique and special creation of our Lord. Not only do we have different gifts and talents, but each has different needs, interests, and personalities as well. Throughout Jesus' own ministry he carefully listened to people. He sensed both their innermost concerns and responded to their personal needs—both spiritual and temporal. He was continually ministering to individuals.

e. Fifth, because each person is a member of the Body of Christ and because God offers grace and salvation to all who accept his call, each person is sacred. People are not objects to be manipulated or coerced but rather, they are persons in the Body of Christ to be respected and cherished. Furthermore, as Children of God, the equality of all persons is recognized. This respect for personhood and recognition of

equality among people are both important values in any volunteer program.²

f. Finally, Robert Greenleaf's idea of "Servant as Leader" advances the role of church staff and lay leaders as "enablers" of people, assisting them in the discovery of their own gifts, and supporting them as they use their gifts in the ministries and mission of the church. Jesus himself is the best model for the Servant-Leader. His leadership style is particularly appropriate for the church's volunteer managers.³

After assessment of attitudes and assumptions about volunteering and a study of the theological and value implications of volunteer involvement, it is important for chapel staff and lay leaders to discuss together what their congregation's approach to volunteerism should be. Then they should articulate it in a written philosophy of volunteerism. (See Appendix A for sample.)

Volunteer Motivation

"Why aren't our parishioners more motivated?" is a question raised frequently in churches across the country. Well, in fact, they are motivated: everyone is moved to his/her own agenda—though that agenda may not always correspond with our own. To acknowledge that volunteers are motivated by what's in it for them is not to make a negative judgment; rather, it is to recognize more clearly a fact which has always existed in volunteerism, namely that volunteers are motivated by their needs. Our task as volunteer managers is not to impose a set of "proper" motivators on people, but rather to discover their existing motives and design volunteer roles and support systems to meet their needs. The chapel community can provide opportunities for involving its members in meaningful ministries of service while fulfilling their personal needs in the process.

A recent broadly-based survey reported that the three major reasons people gave for volunteering were to help others, their sense of duty, and because they enjoyed the volunteer work itself.⁴ These are important motivators, but they are not the only factors. Moreover, while they initially get persons involved in some sort of volunteer work, they do not explain the choices people make from among the vast array of volunteer opportunities existing in our communities today.

Some of the additional reasons today's volunteers become involved include these:

- . . . Develop friendships
- . . . Meet interesting people

² D-B Heusser, *Helping Church Workers Succeed: The Enlistment and Support of Volunteers*, Valley Forge, Pa., 1980, pp. 11-18.

³ Robert K. Greenleaf, *Servant Leadership—A Journey into the Nature of Legitimate Power and Greatness*, Paulist Press, 1977.

⁴ ACTION, *Americans Volunteer 1974*, a survey by the Census Bureau, ACTION, Office of Planning & Policy, Washington, D.C., 20525, 1974.

- . . .Cope with loneliness
- . . .Obtain praise from others
- . . .Have a child in the program
- . . .Make repayment for services received in the past by self or family
- . . .Respect (or need acceptance from) the recruiter, employer, peer group, family
- . . .Have opportunity for family activity
- . . .Need to feel important
- . . .Desire public recognition
- . . .Improve self-image
- . . .Seek therapy for depression
- . . .Get out of the house
- . . .Need to fill leisure time
- . . .Escape sense of boredom
- . . .Have fun and source of recreation
- . . .Need change of pace from paid job
- . . .Explore new career possibilities
- . . .Develop academic or employment experiences and references
- . . .Make possible a professional advancement
- . . .Have freedom to try out ideas
- . . .Learn what is going on in church/community
- . . .A desire to be "in on things"
- . . .Practice or develop skills
- . . .Like to feel needed
- . . .Seek power
- . . .Want to influence a specific issue
- . . .Need sense of achievement
- . . .Express religious commitment

Critically important to the volunteer manager are two factors: first, each volunteer must be treated as a unique person with individual needs, personality, interests, skills, and experiences; and second, a thorough understanding of volunteer needs and motivations is essential in order to design the various elements of a volunteer management system such as job descriptions, training, placements, and support systems. The complexities of human motivation have many implications for those working with volunteers in the church.

Each volunteer has a unique motivation for getting involved and most volunteers have several relevant motivations. But sometimes volunteers are not fully aware of their own motivations and often may not articulate the real reasons they wish to volunteer. "I want to help a lonely person by visiting" may really mean, "I feel lonely myself and hope to find a new friend."

The volunteer manager, making note of the needs of each volunteer, must recognize that motivations continue to change as people learn

and grow. The need that initially motivates a volunteer may differ from those that move him/her to stay in a particular position for a period of time and do a quality job. Volunteers may sign up out of a sense of guilt or because they feel an obligation to a respected friend who asked them; they may only continue and carry through over a longer period of time if their needs for praise and a sense of belonging are met.

In addition, volunteer managers must be able to “distinguish between a person’s *ability* to do something and his/her *will* to do it. A volunteer might be perfectly able to perform a task (he or she has the necessary skills and knowledge to stuff envelopes or give a speech), but they simply do not want to do it. In other words, they lack the motivation for that particular assignment.”⁵

A volunteer’s needs affect placement, support, and our ongoing working relationship with him/her. We must ask ourselves: Do we have people with needs for friendship in jobs where they work alone? Do we have status-seeking volunteers in positions where they only push paper? Do we have achievers in dead-end jobs?

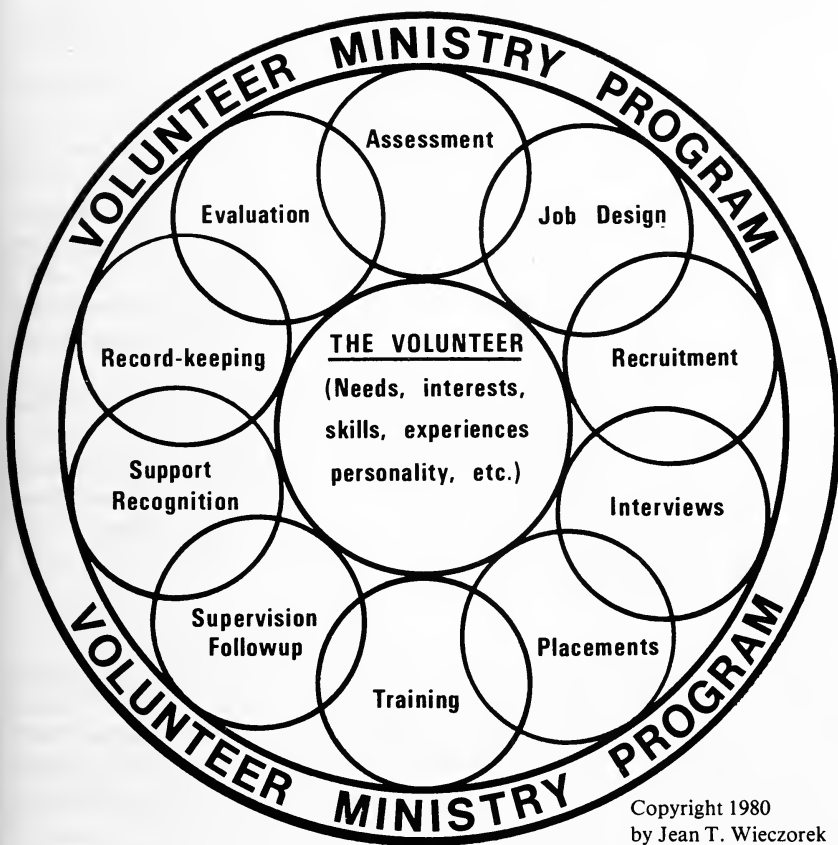
Volunteer Management System

If the chapel is about the business of ministering to those in need and contributing to the personal and spiritual growth of its members, it certainly is in the chapel’s self-interest to meet the needs of its volunteers and to develop a more effective volunteer management process. If the church will implement modern management techniques and a new philosophy of volunteerism, it can provide more inviting volunteer work for its members while at the same time improving and expanding its ministry. Such a system will require more intentionality in approach to the coordination of volunteer efforts.

The major elements of a volunteer management system are:

1. Assessment and planning
2. Job design
3. Recruitment
4. Interviews
5. Placements
6. Training
7. Supervision and follow-up
8. Recognition and Support
9. Record-Keeping
10. Evaluation

⁵ Wilson, p. 42.



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A Volunteer Management System

These elements, as indicated on the diagram, impact on both the volunteer and the program. The various components are all important to the success of the program and the personal growth of the volunteer. The components are closely interrelated and mutually supportive. What is done in one area of management affects each of the other areas, e.g., good recruitment techniques without adequate follow-up and support may be in vain. Likewise, a strong assessment and job design process will strengthen and make simpler both placements and training as well as providing a basis for subsequent evaluation.

Job Descriptions

One of the most effective tools in planning and implementing volunteer ministries in the church is a job description:

a. Job descriptions are primarily used to define the responsibilities of the volunteer. As such they are particularly helpful in recruitment because of their specificity and the basis they provide for a contract with the volunteer.

b. Job descriptions are often used as a basis for evaluative conferences between the volunteer and his/her supervisor.

c. A job description should clarify the duties involved in the position and the estimated amount of time needed to carry them out.

d. It should also spell out how long the commitment will last. This is critical; volunteer job positions need to have end-points. Often potential volunteers turn us down in recruitment because they fear they will get into one of those "unending" jobs in the church. Such positions are the major causes of dissatisfaction and volunteer burn-out.

e. The period of time when the job needs to be done should also be made clear (i.e., daytime or evening, day of the week, or a certain month or season).

f. The job description should describe opportunities for training and any special skills required to do the job.

g. It states, by name and position, the volunteer's supervisor so that the volunteer knows to whom he/she is accountable and to whom he/she can turn with questions, and for problem-solving assistance. (See Appendix B for sample job description.)

Mini Jobs

A more successful strategy for the 80's may be the design of "mini-jobs." Many of the duties involved in "omnibus" positions such as those of church school teachers, Christian Education superintendents, stewardship chairpersons, and chairpersons of committees and events, can be divided into smaller, more manageable parts requiring specific skills, less time, and less energy.

For example, one could divide the chairpersonship of the annual church dinner into several positions including phone-calling, designing publicity, typing, arranging programs, mailing invitations, taking reservations, ordering food, recruiting volunteer assistance, on-site supervision, setting-up arrangements, sending thank-you notes, and so on. Where only one or two persons could have carried the work load (albeit exhausted and vowing never to do so again) instead, many volunteers, including even the homebound, can more easily be involved. An added bonus will be that many people will feel they had real ownership in the event and a stake in its success.⁶

Mini-job descriptions are simply a short paragraph summary of a full job description and can be effectively used in recruiting efforts through church bulletins and sign-up forms. (For an example, see Appendix C.)

Interviews

Interviewing, while a commonly accepted practice in the volunteer pro-

⁶ Jean T. Wieczorek, *The Church's Ministry To and Through Volunteers*, (Workshop materials), Minneapolis, 1978.

grams of most major community agencies, is still new in many church/chapel settings. Some may see the interview as somehow inappropriate to the volunteer sphere. However, as Marlene Wilson states, “Without an interview one runs the risk of implying ‘we know what we need and want . . . and we neither know nor care what *you* want.’ ”⁷

An interview is simply a conversation with a purpose. Interviews provide an opportunity for the leader to provide information about the program, the job descriptions, and the potential benefits of the position. The volunteer has a setting to share information about his/her interests, skills, experiences, needs, and expectations. Together in the interview process, they can explore whether *this* volunteer and *this* job are a proper match. Interviewers should always have more than one job in mind when speaking with volunteers so that the volunteer has some choice. Furthermore, the interviewer must have a firm command of what each job entails—both its responsibilities and the opportunities it affords a volunteer.

Interviewers need to be good listeners and must know how to ask appropriate open-ended questions and how to seek clarification. They must also be able to put the volunteer at ease. For these reasons, they must be carefully chosen and should be trained in interview techniques.

Placements

Once volunteers are recruited and interviewed, it is important that they begin their services as soon as possible. Early follow-up and on-the-job training are important in the early stages of the placement and volunteers usually need more support at this stage.

Contracts are being used more and more to formalize agreements regarding placements. The job description usually serves as the basis for this contract. However, the contract is a mutual agreement so that volunteers ought to know from the contract what they can expect in the way of training, support, and evaluation from chapel staff or lay leaders. (See Appendix D.)

No volunteer placement should be considered permanent. Volunteer jobs must have end-points at which the volunteer is free to consider other options. The completion of a particular ministry involvement is a time for evaluation, for acknowledgement of service, and for celebration. Agreements regarding end-points to volunteer positions will go a long way to preventing volunteer burnout and will call forth new leadership from the membership as staff persons and members of the congregation learn not to rely on just the “faithful few.”

Training

In Christian education—and increasingly in other areas of congrega-

⁷ Wilson, p. 121.

tional life—church/chapel staff and lay leaders have been recognizing the importance of training volunteers for their ministry. Training serves two major purposes: first, it provides volunteers with the skills and knowledge to effectively discharge their volunteer tasks and thus makes possible quality ministry; secondly, it is a means of support for volunteers.

Providing training for volunteers says that they are valued members of the ministry team and that the work they do is important. Such preparation does much to relieve volunteer anxieties and assists in building trust between the volunteer and staff members and develops a sense of community among the volunteers themselves. Effective training programs will help the chapel avoid volunteer dissatisfaction and attrition and work that is less-than-adequate.

Several types of training are possible; some are more appropriate than others in given situations.:

a. *Orientation* sessions are often provided before the volunteer begins a task to familiarize him/her with the ministry and its part in the total mission of the church/chapel program. It also provides an opportunity to learn some of the basic skills which the job requires. Workshops as well as handbooks and other reading materials are helpful at this stage.

b. *On-the-job training* is essential to volunteer satisfaction and job performance. It is the type of training most frequently provided in churches but, unfortunately, we are not always very intentional in its content and timing nor in the designation of responsibility for providing it.⁸ On-the-job training must be adapted to the position itself, the skills needed, and the knowledge which each particular volunteer brings to the task. The volunteers themselves can aid staff and leaders in assessing needs and existing opportunities for continuing education.

A training committee may be beneficial in determining training needs, planning the material to be presented, securing leadership, and in evaluating the training that occurs. At all stages, input from current and past volunteers is crucial to success. Educating the chapel or parish councils on the role, goals, and expectations regarding training is important.

Recognition and Support

Everyone likes to be appreciated, to feel worthwhile, and to have his/her work looked upon with approval by others. This is as true of volunteers as it is of paid staff. Because volunteers do not receive dollar pay, it is critical that they receive on-going feedback and support if their needs for personal growth and job satisfaction are to be met and their morale sustained.

⁸ Office of Church Life and Leadership, United Church of Christ, *The Ministry of Volunteers: A Guidebook for Churches* (St. Louis, Mo., 1979), p. 8.

The question is not whether to recognize, but how will we construct support systems appropriate to each volunteer and the needs each brings to his/her volunteer role?

Recognition and support systems need to be consciously designed and carefully implemented. They don't just happen, they are built piece by piece. The following chart may be helpful in planning volunteer supports.⁹ Recognition and support are closely related to other components of the volunteer management system. Job descriptions, interviews, training, careful placements, supervision, and evaluation are all very important means of support for volunteers. This type of careful planning and administration says to volunteers, "Your work is of great value to the ministry of this church and so we have organized to better meet your needs and facilitate your work."

Name of Volunteer	Position	Major Motivations	Types of Support	Who Will Provide
Jane Dow	Sunday School Teacher	Use her creative drama skills	Scholarship to Metro drama workshop	Education Committee
			Invitation to train other teachers in use of drama in Christian education	Education Committee
			Evaluation session with supervisor	Sunday School Supt
		Sense of Achievement	Feature story in conference paper	Pastor & volunteer free lance writer
			Thank you notes	Parents & children
			Teachers' support group	Other teachers. Sunday School Supt.

⁹ Wieczorek workshop materials.

The way and means of support can be divided into formal and informal types. Formal methods, such as special recognition events, are only really meaningful if they complement the ongoing “everyday” support given to volunteers. Awards do not replace volunteer satisfaction and a sense of worth and belonging. Some ways we can affirm volunteers in our chapel communities are:

FORMAL:

1. Volunteer Appreciation Week programs, dinners
2. Special worship events or special recognition in Sunday worship
3. Luncheons and teas
4. Certificates, awards, plaques, and pins
5. Thank you cards and letters
6. Articles in church publications, picture displays, brochures, and slide presentations on church’s volunteer ministry.
7. Volunteer benefits such as mileage, child care, meals, insurance, scholarships to training events.

INFORMAL:

1. Personal attentions from staff and church leaders; listen to volunteers; take time to get to know more about them.
2. Complimenting them on their work—especially some detail of it.
3. Furnishing necessary amenities—space, coffee, supplies, equipment.
4. Treating them as important and valued team members.
5. Giving them access to information; keeping them informed.
6. Always saying thanks—“Thanks for helping.” “Thanks; you really accomplished a lot today.” “Thanks, we wouldn’t have finished without you.”
7. Introducing them to staff members, church leaders, and other volunteers.
8. Providing training—later, perhaps, asking them to assist in training others.
9. Providing documentation of their work for academic or work credit.
10. Seeking their advice; involving them in planning and evaluation.
11. Providing them with on-going supervision and follow-up.
12. Arranging for volunteer support groups.
13. Telling their families or third parties of their accomplishments.
14. Giving them clear job descriptions.
15. Providing opportunities for advancement in responsibilities and for changing roles when they wish.

16. Being available to discuss problems and progress with them.
17. Sending birthday, anniversary, and sympathy cards.
18. Sharing a cup of coffee or stopping for a brief chat.

The ways in which we can minister to and encourage volunteers are almost limitless. We simply must plan to do it and become accustomed to doing it every day. The keys are intentionality, recognizing the uniqueness of each volunteer and the opportunity that his/her volunteer role provides for us to minister to them. Each volunteer needs some individual care—a unique support system to several volunteers at one time, but some personalized attention also needs to be given.

Supervision—Follow-Up—Evaluation

The importance of supervision of volunteers cannot be over-estimated. The temptation is to invest large amounts of time and energy in recruitment, training, and placement rather than in ongoing supervision. Yet, if volunteers do not receive adequate supervision, the time invested in previous management steps has a very good chance of having been wasted.

Volunteers will become frustrated; they'll not know where to turn for counsel, and eventually—either gradually or abruptly—fall by the wayside. Those in charge may then complain that “volunteers just aren't reliable,” but the fact is that volunteers, like paid staff, cannot long operate in a vacuum, isolated from assistance and support.

The methods of supervision chosen will depend upon the specific tasks and personalities involved. Group sessions, regular church meetings, personal discussion time, phone calls, and even the mail can be utilized. At least some one-to-one exchange ought to occur at certain points, however.

Evaluation

Volunteer evaluation is related to supervision because evaluation happens informally in that relationship all the time. However, a more formal evaluation process ought to occur at pre-determined times in the volunteer's placement and at its termination. Such evaluations aid volunteers in determining how well they are performing agreed-upon tasks, their areas of strength, and those in which additional help or training is needed.

Evaluations ought to be structured to assist volunteers in assessing how well their own needs are being met in their volunteer position and how they are growing as persons through the volunteer experience. This is an occasion for determining whether the volunteer should change assignments through promotions or move into other new roles that will better meet his/her changing needs, interests, and skills.

Volunteer feedback during the evaluation can assist church/chapel leaders in assessing where job descriptions may need revision, what additional training needs exist, and how added support from super-

visors and others can be exercised. The assessments of volunteers can help determine overall program and management system strengths and weaknesses and the future development of parish ministries.

A variety of methods might be employed depending upon the job, length of service, time available, and the volunteer involved. (1) Self evaluation by volunteers, using prepared questionnaires, are especially valuable for structuring a later discussion with the supervisor on a one-to-one basis. (2) Group evaluation sessions can provide a collective view of the program and the manner in which the volunteer system has functioned for a particular set of volunteers in similar positions or in a single program. (3) Even brief phone discussion can be appropriate methods for evaluation in certain circumstances.

Volunteers need to understand how their own feedback is helpful to the supervisor and to the church/chapel.

Recruitment

Before raising the question, "How can we more effectively recruit?" we need to ask several other prior questions: "What jobs need to be done to carry out the ministry of this chapel?" "How will jobs be designed so that they are personally fulfilling for volunteers?" "How will volunteers be matched to appropriate positions?" "Who will supervise volunteers and provide them with training and support?"

Recruitment should occur only after the chapel community and its committees and staff have carefully prepared for the use of volunteers. These preparatory phases are essential because the best foundation for successful recruitment is built with a strong volunteer program, an effective management system, and the resulting satisfied and enthusiastic volunteers. Congregations should recruit only volunteers they need and can quickly place and support.

Several important principles should be observed in the recruitment processes of the chapel in order to maximize their possibilities for success.

a. Take into consideration the nature of the chapel membership and life-styles. What distance must people come to church/chapel? What percentage of the chapel community is composed of working women? of single adults? of children and teens? What are the special needs of the local community? These and other such factors will affect job designs and recruitment methods.

b. Specific recruiting rather than general recruiting is more effective. Making general pleas for volunteer assistance from the pulpit or in the church bulletin is not enough in today's world where all kinds of groups in the community are asking for volunteer assistance. Members need to know what particular volunteer jobs the chapel offers. Specific job descriptions are very useful in recruitment efforts because they communicate the duties involved, skills needed, time commitments, and the

potential benefits for volunteers. Specific recruitment always brings significantly greater positive responses from the pool of potential volunteers.

c. Be enthusiastic but honest about each position. If you as a recruiter are not sold on the importance of the job, you cannot convince others. But avoid presenting major, time-consuming and challenging positions as being easy to accomplish—with “nothing to it.” On the other hand, don’t present stuffing envelopes as a major leadership task either. Simply be frank and share with members how each volunteer position—large or small—relates to the total ministry of the church.

d. Avoid negative recruitment techniques. Don’t induce guilt by stressing that people “ought” to do this volunteer job because they are members, have a child in the Sunday School, or “haven’t taken their turn.” Avoid arm-twisting by the chaplain, other paid staff, or lay leaders who refuse to let people say “no.” Negative recruitment may seem to pay off in the short run but it ultimately backfires in producing unhappy volunteers who do poor work, who are often unreliable and whose lack of enthusiasm turns off both those they serve as well as other potential volunteers.

e. Emphasize positive approaches. Present the positions available and invite members to respond to the challenges they offer. Show volunteers how specific volunteer opportunities might meet their personal needs while utilizing their talents and skills for accomplishing the church’s mission.

f. Target your appeals to specific audiences with the chapel community using appropriate methods for each group. For example, if you want to recruit teenagers, you must “go where the teens are”—that is, to the chapel youth group or to teen leaders. Teens will probably not read ads in the church bulletin but they may notice an attractive contemporary poster or respond to a presentation made before their teen group or to a personal invitation from a peer.

g. In our busy age, designing “mini-jobs” may make volunteer involvement in your parish more attractive to members. Programs need to be broken down into job designs and tasks fitting a variety of skills, time availability, and schedules. This way opportunities are divided among a number of people rather than expecting one volunteer to handle an all-encompassing position.

h. Develop year-round recruitment plans utilizing a wide variety of methods and target audiences. The key here is planning ahead and deciding which will be the most appropriate forms of recruitment depending upon the seasonal responses of volunteers. Such intentionality does away with haphazard and last-minute recruitment efforts and brings out more creativity in the types of methods employed. Year-round recruitment plans also keep the visibility of the program high.

A model recruitment plan should include the date, target audi-

ence, method to be used, the essence of the message to be conveyed, and persons responsible for implementation.

Establishing a Volunteer Management System

How does a congregation move from the old volunteer philosophy of "Fill the Slot and Forget About Them" to a new philosophy emphasizing uniqueness of persons, discovery of gifts, freedom of choice, and respect and support of volunteers? How does a chapel community move away from a haphazard approach to coordination of volunteer efforts toward the implementation of modern volunteer management tools and techniques? What problems may be encountered along the way?

Potential Problems

Potential problems which might be expected are:

a. First, the "baggage" of assumptions, prejudices, and past experiences of all involved, including chaplains and other support staff, lay leaders, and other volunteers. Education and training will be critical to success.

b. Second, some may feel threatened as they are asked to adjust from being "doers" to becoming "enablers" and "supporters" of others.

c. Third, a real investment of time is required. Some will hesitate to commit themselves because of the time and energy required. However, chapel staff and lay leaders are already investing a great deal of time in recruitment and other phases of programming—frequently becoming frustrated after covering the same ground over and over again. While the approach to volunteer management outlined in this paper does require considerable time and energy from leaders, it also brings real promise of success both in terms of the accomplishment of ministry programs and the personal and spiritual growth of member-volunteers.

d. Often, too, there will be a great temptation to try to find shortcuts to a successful volunteer program—without going through the necessary preliminary planning steps. Caution is urged in this regard. Carefully laid, but realistic goals, and careful assessment regarding the scope of the initial efforts are important. Ideally, establishing a new volunteer management system should be part of a commitment to a larger planning process in the church which emphasizes mission statement, goals, objectives, and action steps. Some initial training for church staff and leaders in planning skills—and more specifically, in the many facets of a modern volunteer management system—is usually needed. All involved should understand, too, the theological and philosophical rationale for this volunteer management approach.

Initial Steps

The full scope of a new volunteer philosophy and volunteer management system can only be accomplished through a congregational commitment to change. However, a new tone and direction can be initiated by one or a few persons in any small part of a single chapel program. While a fully-developed volunteer management system is never brought to fruition overnight, nevertheless, congregations can start in a myriad of small ways to move in that direction.

a. One effective way to begin is to implement modern volunteer management techniques for a single church program and let it serve as a model for other program areas in the congregation.

b. A second approach is to prioritize several of the functions most needing attention—for example, support systems and job designs—and seek to improve the chapel's effectiveness in those areas. In the following year, improvements in other management areas such as recruitment and training might be emphasized.

c. A third method is to design a very modest skeletal system the first year. Over a period of months or years, it can be developed into a more sophisticated and complex system which can fully meet the needs of the chapel and its volunteer members.

Coordinating a Management System

Coordination of the volunteer system can be structured in various ways, depending upon the size and resources of the chapel or parish:

a. Perhaps the most effective way is to secure a paid or non-paid volunteer coordinator to oversee and manage volunteer services. This position could be part-time or full-time depending upon the size of the congregation and the goal set for volunteer ministry. This coordinating role might be carried out by one person, two, or even a larger coordinating team. In any case, a very clear job description and hours must be agreed upon by all parties.

The volunteer coordinator or team should work closely with the chaplain and other chapel staff members as well as the chapel or parish council. The job of the volunteer coordinators will not be to take over the work with volunteers that other leaders are already doing. Rather, the coordinator will help bring together tasks that are spread among several leaders in many program areas, and assist them in improving management techniques and in setting goals for the total volunteer ministry of the church.

b. Short of securing a volunteer coordinator, one or more chapel staff members might coordinate volunteer efforts, working closely with key lay leaders in all phases of the management system. Or lay leaders themselves—in specific program areas such as Christian education, women's activities, youth programs, committee work, and other areas—

might use new knowledge and techniques to improve the coordination of volunteer efforts in their sphere of concern.

c. A variety of structures might be used to institute new volunteer management procedures in a given chapel community. Which is the key to making a proper choice as to method? First, some initial training is essential for all leaders to introduce them to the rationale, benefits, and elements of a volunteer management system. Second, careful assessment of where the chapel or parish is now in its volunteer ministries is necessary. And third, the setting of goals and objectives which clearly articulate where the chapel community wishes to go and how they want to get there.

Appendix A

Volunteer Philosophy

Volunteers are unique persons who bring to their volunteer work unique needs and motivations. TRUST volunteers come in a variety of ages, lifestyles, colors, religions, cultural and economic backgrounds, and with a variety of needs.

TRUST believes volunteers are persons who choose freely to share their time, energy, skills, and caring with others in exchange for personal growth and a sense of satisfaction. They have their own needs met by those they serve and by other volunteers with whom they serve.

TRUST volunteers have both rights and responsibilities in respect to their relationship with TRUST. Volunteers are the major providers of TRUST services and, as such, TRUST considers them as members of a team.

TRUST Church Group

Appendix B

Volunteer Job Description

Position: TRUST Basketball Coach

Duties: Schedule and supervise weekly practice sessions.

Coach games during season (8-10)

Teach basketball fundamentals, sportsmanship, and skill development.

Coordinate registration, transportation, communication for team.

Skills Required: Men and women who have experience working with youth; previous coaching experience not essential. Need to like and enjoy working with children.

Amount of Time Required: 4 hours per week

Period of Time Work is Done: Monday nights for games December through March except holiday weeks; one weekly practice session at coach's convenience.

Length of Commitment: 6 months

Training: Coach workshop to be held in October.

Supervisor: Roy Underhill, Youth Basketball Program Coordinator

Appendix C

Chapel Liturgy Volunteer Form

We are looking for more interested people to prepare for chapel liturgies on a regular basis. All jobs would be scheduled for not more than one Sunday every three weeks and you will be asked to commit yourself only until October 6th, at which time you may re-sign, resign or switch jobs.

Feel free to sign for more than one job if you wish. You would still be scheduled for once every three weeks at the most.

Those already serving as sacristans, ushers and greeters need not re-apply at this time.

You will be contacted soon with more information.

_____ **Sacristan:** Sets out items to be used at the altar such as: chalices, bread plates, wine, water, lighting candles. Sacristans come 15 minutes before mass and put things away for 10 minutes afterward.

_____ **Usher:** Distribute hymnals, select people to bring up the bread and wine, and take up the collection, as well as collecting the hymnals and liturgy programs afterwards. The job takes 15 minutes beforehand and 15 minutes after the liturgy.

_____ **Greeter:** Welcomes participants, distributes Liturgy programs and helps serve refreshments after the liturgy. The job takes 15 minutes beforehand and 15 minutes after the liturgy.

_____ **Refreshments:** Prepare and serve the refreshments offered after the Liturgy. The job involves about 15 minutes before and about half an hour after the Liturgy. Making and serving coffee and cleanup after are involved.

_____ **Nursery Attendant:** Help adult supervisor with care of children. From 9:45-11:15.

Name _____
Address _____ Phone _____

Appendix D

Visiting Friends Volunteer Contract

TRUST agrees to:

Provide two initial orientation sessions and an informational packet for you.

Place you in your preferred visiting situations if at all possible.

Provide staff follow-up by telephone every 4-6 weeks to provide encouragement and assess how placement is working out.

Be available to talk with you if concerns arise.

Provide alternatives to you if your original placement proves unsatisfactory.

Provide at least an annual group session for interested volunteers to discuss and share ideas and improve your visiting skills.

Give you an opportunity to participate in the evaluation of the visiting friends program.

VOLUNTEER COORDINATOR

VISITING FRIEND VOLUNTEER agrees to:

Attend the orientation sessions or make other arrangements if this is impossible.

Visit your new friend in person *at least* once a month.

Telephone or write your new friend on the weeks you don't visit in person.

Contact the TRUST office promptly if any special concerns arise in your placement.

Continue your commitment for a period of at least one year unless special circumstances make that impossible.

VOLUNTEER VISITOR

TRUST Church Group



Attacking the Tiger: Psychiatric Battle Casualties

Chaplain (CPT) William I. Phillips III

“Attacking the Tiger: Psychiatric Battle Casualties . . .”

“Paralyze, penetrate, isolate”—Soviet offensive doctrine—“There will be no safe areas . . .”

Sitting comfortably at my desk while preparing a training session for my chapel staff, I realize how unprepared I am for the warfare projected for the European battlefield. Like many chaplains, I did not experience combat in “Nam.” I hardly know how to apply the current Soviet scenario to me. The closest I ever came to feeling the personal impact of war was while walking downrange at Tank Gunnery: I picked up a jagged piece of shrapnel and thought, “Lord, I hope this never hits me!” I can still “feel” that thought—I keep the hunk of metal on my desk.

Soviet Tactics

In their initial assaults, the emphasis of the Red Army will be to paralyze; to kill will be their secondary aim. They intend a rapid build-up across our front, followed by an attack in a continuous, rolling mass force and fire. Hitting day and night, they plan for their first echelons to bypass our strong points, penetrating to the rear of our combat units. In



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so doing, their objective is to isolate defenders, prohibiting them from effective action or withdrawal. If they can accomplish this, they will be well on their way to the desired victory. In addition to dead and wounded, they expect their tactics to leave a battlefield of dazed and demoralized soldiers.

Risk of Breakdown

The training session is "Psychiatric Battle Casualties."

Question: "If I am not killed, wounded, diseased, or a non-battle injury, is it possible I could be immobilized by 'combat reactions' or 'combat fatigue' "? In other words: "Could that 'tiger' get me?"

Answer: "Yes. All of us are at risk for breakdown." According to numerous sources, when combat is severe enough, intense enough, long enough, anyone can be a victim of raw fear.¹

During the War Between the States, medical authorities classified non-psychotic emotional disorders as "nostalgia." They held the view that those emotional states were due to lack of sufficient "character" on the part of the soldiers. Fifty years later, the Russians used the term "hysteria" and the British and French referred to the phenomenon as "war neurosis" and "shell shock." In 1943, the term "combat exhaustion" was originated, and for the balance of that war and Korea, all branches standardized that label (though "combat fatigue," "flying fatigue," and "operational fatigue" were also popular). In Vietnam, combat exhaustion was evident; however, numbers of cases were much lower. The lower rates have been attributed to (1) the smaller proportion of forces actually engaged, (2) the brevity of actions, (3) the ability to return to relatively safe and recreation-oriented areas, (4) the expectation of prompt medevac, (5) the excellence of communications with home, and, (6) the fixed, one year tour.²

The usefulness of the "exhaustion" label ended in 1973, when the Israelis sustained large numbers of psychiatric casualties in the first two days of fighting. Instead, the term "combat reactions" was coined.³ The Yom Kippur War currently provides a model for European battle: the conflict was brief, mobile, fluid, intense, integrated (air, armor, and artillery) and resulted in 60% pure psychiatric casualties, without personal injury, in the first attacks. For the first time in history, combat stress reactions were seen in large numbers within 24 hours. Prior to that, stress

¹ Stanley L. Baker, "Traumatic War Disorders," in *Comprehensive Textbook in Psychiatry III*, ed. by Harold I. Freedman, Alfred M. Kaplan, and Benjamin J. Sadock (Baltimore: Williams and Wilkins, 1975), p. 1832.

² Baker, "Traumatic War Disorders," p. 1830.

³ Larry H. Ingraham and Frederick J. Manning, "Psychiatric Battle Casualties: This Missing Column in a War Without Replacements," *Medical Bulletin of the U.S. Army, Europe*, 37:12 (December, 1980), p. 4.

reactions usually took 25–30 days of exposure to combat. Armor units sustained the worst casualties. Believe me, as the staff chaplain of an armor brigade, this really grabbed my attention! According to Israeli studies, their tankers suffered because they had little group solidarity outside their own crew, had relative passivity when compared to the activity of infantrymen, and experienced claustrophobia. Adding to the pressures of battle, tankers and soldiers from other branches had higher incident rates if they were married, had recently experienced a family birth or death, were assigned to a non-elite unit, and had low rank.⁴

Permanent Losses?

According to Army medical authorities, the question is not “if” or “how many” psychiatric casualties we will take; instead, whether those casualties will be permanent losses. Reports after the Nigerian War of 1966–68, with the British-French, and our own army indicate that when soldiers are sent back for conventional treatment, they rarely returned to duty and became even more disabled over time. Strange as it may seem, the more troops were treated like hospital patients, the worse they got; the further to the rear they were evacuated, the less likely their recovery.⁵

The recent Israeli combat provides a good study for us in this area. There were less combat stress reactions in units of good cohesion and good leadership, where soldiers were confident in their military skills and came from stable families and communities. Also, it was reported that if their casualties could be treated very soon, close to the battle, and with the goal of returning them to the war, the better their chances for cure.⁶ As a result of their findings, our medical doctrine now emphasizes three basic principles of treatment: “Immediacy, proximity, and expectancy,” which means that psychiatric casualties are to be treated quickly, near the front, and like soldiers who are expected to return to the fighting.⁷ Treatment will be focused on rest, recreation, organized work details in uniform, and individual/group talk therapy. The object of the talk therapy will be to verbalize the terror of the immediate past and to come to grips with it for an early return to the line.

Is There Anything I Can Do Now?

As I thought of the Soviet doctrine and reflected on their “isola-

⁴ S. Noy, “Stress and Personality as Factors in the Causality and Prognosis of Combat Reactions.” A paper delivered at the Second International Conference of Psychological Stress in War and Peace, Jerusalem, 1978.

⁵ Ingraham and Manning, “Psychiatric Battle Casualties,” p. 4.

⁶ M. Steiner and M. Neumann, “Traumatic Neurosis and Social Support in the Yom Kippur War Returnees,” *Military Medicine* (December, 1978), p. 866.

⁷ K. L. Artiss, “Human Behavior Under Stress: From Combat to Social Psychiatry,” *Military Medicine* (1963), p. 1011.

tion" tactic, four priorities were suggested for my ministry that could provide positive influences to the troops today by:

Sharing with soldiers my belief that they are not alone. I am not isolated. I have a personal relationship with Him. God has promised to be with me, even "in the valley of the shadow of death," and I believe Him. Many others in the ranks share that belief. To troops who are open to that Good News, we can fortify them for battle. If they feel separated or, in fact, are physically isolated, they can find strength for the moment in the knowledge of God's presence.

Assisting commanders in fostering an increased sense of unit cohesion at squad/section, platoon, and company level. Gen. S. L. A. Marshall has noted that the soldier "... is sustained by his fellows primarily and his weapon secondarily."⁸ There is ample evidence that the immediate universe for the troops is at the small unit level. My chaplain programs and staff advice must reinforce that reality. My efforts must aim toward improving cohesion and leadership. In *Battle Studies*, Col. Ardant du Picq stated: "Four superior men who do not know each other will not attack a tiger. Four average men who do know each other will attack resolutely."⁹ Each chaplain is in a unique position to assist soldiers in learning to support each other and to provide the opportunity for teambuilding. An individual is much less likely to be destructively isolated when he or she is part of a team.

Participating in the on-going education process of the army medical department as it focuses on this problem area. In my division, ample opportunities are made available for me to speak at Junior Leader Development seminars, company rap sessions, battalion breakfasts, and in informal groups. The message that soldier reactions to combat—tenseness, sweating, shaking, upset stomach, sleeplessness, overwhelming fatigue—are normal reactions to an abnormal situation can be good news. The soldier who feels isolated from others by his thoughts and fears can come to know that these same emotions are being experienced by many—if not all—members of the team. In addition, I can help troops to learn that their best mental interests are served by quick treatment near the front, and their possibility of returning to the line instead of being hospitalized.

Generating more unit support for family and community activities. It is not enough for the soldier and me to know that God is with us and to sense our teamness. We need more. We have to know our God and unit care for the families and friends that have been left behind. Follow-up on U.S. units which were deployed for training exercises in Europe shows that units which have an operating caring network in advance and during deployment sustain fewer casualties. As a chaplain, I must

⁸ S. L. A. Marshall quoted in F. M. Richardson, *Fighting Spirit: Psychological Factors in War* (London: Leo Cooper LTD, 1978), p. 4.

⁹ Ardant du Picq, *Battle Studies* (Harrisburg, PA: The Military Science Publishing Co., 1946), p. 110.

be out front in support of developing "We Care" networks. Again, these emphasize that isolation can be much less destructive for the American soldier and for those whom he or she is fighting.

Conclusion

Battle casualties requiring psychiatric treatment will be a reality in the next conflict. History provides the lessons of the past; medical authorities supply the doctrine of today; the shrapnel on my desk foretells the future. For me, all three are catalysts for practical forms of ministry, prepared and tested now while there is time. "There will be little time to improvise once the battle has begun."¹⁰ We must attack the tiger before it attacks us!

¹⁰ Ingraham and Manning, "Traumatic Battle Disorders," p. 8.

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Confidentiality: Reexamined and Reapplied

Chaplain (CPT) Melvin R. Jacob

The Issue At Hand

A friend recently showed me a list of 12 responses to the question, "You Know It's Going to Be a Bad Day When?" One of the 12 replies was, "You See a '60 Minutes' News Team Waiting in Your Office."

The issue of confidentiality is not far removed from the notion that someone is trying to get information which I do not really want them to have. I don't want to expose myself for others, whose number and intent I do not control. I may not want either their examination or evaluation. After all, they may see something I want to hide or show me something about myself that I am not ready to see. I want control of my day and life, not someone else.

The basis of confidentiality is found in its original root "fides"—meaning, trust or loyalty. This formative quality of trust evades sharp, clear definition because people are involved in giving it real meaning and "what is trust to one may not be trust to another." Yet, this issue needs continual examination, for it certainly exists in every context of ministry.

It is a premise of this paper that confidentiality affirms the sacredness of the individual. Ministers/chaplains are in the business of building up that which is sacred.

This paper will address the minister/chaplain with the masculine



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pronoun. This usage is not intended to exclude those female clergy struggling with the same issues in their ministry.

Problems Do Occur

Problems of confidentiality surface quickly. A pastoral experience with a hospitalized middle aged man brings this reality to mind. The man was suicidal and had a history of psychiatric admissions. Among his presenting symptoms was a very tenuous marital relationship in which he was dominated by his wife. His tendency had been to either internalize his feelings and, thus, contribute to his depression or get back at his wife however he could. An illicit affair and his abuse of alcohol were two confessions. He stated he felt guilty and, for sure, hoped his wife would not find out, as if she did not already know of his indiscretions. What impressed me was the patient's unresolved guilt blocking his ability to relate in a more healthy manner with his wife.

I wrote my impressions in the patient's chart. Generalized references were made to the specific actions underlying his guilt in order to emphasize their reality and distinguish them from hallucinatory thoughts.

Two days later the wife visited the patient and demanded from the registered nurse on duty to see her husband's plan of treatment in the chart. Inappropriately, this was done, and in the process, the wife saw my assessment. She chastised her husband about the actions leading to his guilt; he responded by withdrawing into a deeper shell.

The next day he appropriately asked me why I betrayed his confidence. The rest of my ministry with him was spent in regaining a level of trust.

A chaplain colleague, not long ago, was faced with another situation that focused on confidentiality. A new admission on an open ward confided his suicidal ideation in the chaplain's initial visit. "It was a relief to have said it," he shared with the chaplain. Yet, it was no relief to the chaplain. He exclaimed that it was his responsibility to communicate such information with the patient's doctor. The patient's immediate response was, "No, don't do that; it will mean a transfer to a locked ward."

What does the chaplain do? Is it appropriate to risk the patient's welfare and remain silent with the information? Is it more appropriate to risk the level of trust and inform the treatment team of this vital information? What about the issue of accountability to the institution? How is confidentiality best interpreted in this situation?

Others Have Given It Time And Thought

The issue of confidentiality is certainly not limited to the chaplaincy. Wherever there is interaction between and among people, this issue sur-

faces. It may be helpful to review some of the particular policies of the medical profession on this issue.

In 1978 the American Psychiatric Association Principles of Medical Ethics gave the following guidance:

A physician may not reveal the confidences entrusted to him in the course of medical attendance . . . unless he is required to do so by the law or unless it becomes necessary to do so in order to protect the welfare of the individual or the community.

This guidance is largely a restatement of the 1955 *Principles of Medical Ethics* of the Code of the American Medical Association. These principles describe what is expected of the physician.

Patience and delicacy should characterize all the acts of the physician. The confidence concerning individual or domestic life entrusted by a patient to a physician and the defects of disposition or flaws of character observed in patients during medical attendance should be held as a trust and should never be revealed except when imperatively required by the laws of the state.

It may be accurately stated that these principles are little more than a repeat of the physician's Oath of Hippocrates which states in part:

Whatever in connection with my professional practice, or not in connection with it, I may see or hear in the lives of men which ought not be spoken abroad, I will not divulge, as reckoning that all such should be kept secret.

Governmental regulation has had its place, too. Various state legislatures have enacted legislation to protect personal privacy and patient confidentiality of health and mental health information. The federal government has taken the lead in developing privacy concepts and legislation. This began with the American Bill of Rights which guarantee every man's right to privacy. More recent legislation has, also, occurred.

The Privacy Act of 1974 establishes as a basic philosophy "good information management practices," requiring government agencies to maintain "accurate, relevant, timely and complete" data, irrespective of the nature of the data collected, and to "establish appropriate administrative, technical and physical safeguards to insure the security and confidentiality of records." Further, the Act is predicated on the notion that individuals have a right to know who has what information about them, and have a right to control access to and use of that information.¹

¹ Sandra G. Nye "Patient Confidentiality and Privacy: The Federal Initiative," *American Journal Orthopsychiatric*, Vol. 50(4) (October 1980), p. 650.

In the Code of Professional Ethics (Adopted April 24, 1965) of the American Association of Pastoral Counselors, the third principle deals specifically with client relationship and confidentiality. It speaks of respecting "the integrity" and protecting "the welfare of the person or group with whom one is working . . . to safeguard information about an individual that has been obtained . . . except by written permission, all communication from clients shall be treated in professional confidence."

These statements and affirmations provide guidance regarding confidentiality. Yet, where, it may be argued, is there guidance for actually building up that which is sacred in matters of confidentiality?

Some Tentative Answers

Does the sacred consist of just keeping secrets, and from this act of maintaining secrecy does one somehow experience trust toward the chaplain or minister? Is this what confidentiality consists? This paper asserts that there are larger concerns with which to deal in the issue of sacred confidentiality than just keeping secrets. This paper also asserts the sacrilege of illness and the reality of factors preventing wholeness of body, mind, and spirit. As confidentiality is considered, it needs to be viewed as to how it may be a hindrance or an aid to therapy, healing, and wholeness.

Possibly, this goal of contributing to therapy was what Gill and Farnsworth had in mind when they wrote:

Confidentiality . . . assures the (client) that his disclosed secrets will not be passed on to others except under certain exceptional circumstances, and then only for the specific purpose of affording urgently necessary assistance.²

A distinction, also, needs to be attempted between confidentiality and the sacramental bond in confession before the priest or pastor. One need not identify such a confession as a Sacrament of the Church to realize the sacred quality of it. It is identified before it is made as special and set-apart information which is contracted as "in-secret." Yet, even here, the unique, special relationship between priest/pastor and parishioner may allow and even dictate a sacred use of this confidential material.

What about information which is obtained outside the confessional, yet remains in the pastoral context? Leah L. Curtin states that the very nature of a therapeutic relationship infers confidentiality, even if it is not specifically promised.

The promise of confidentiality, whether implicit or explicit, is the ingredient that alters reality enough to enable the artificial intimacy of the therapeutic relationship.³

² James L. Gill and Dana L. Farnsworth, "Confidentiality," *Psychiatry, The Clergy and Pastoral Counseling* (Collegeville, Minn.: St. John's University Press, 1969), page 314.

³ Leah L. Curtin, "Privacy: Belonging to Oneself," *Perspectives in Psychiatric Care*, Vol. XIX No. 3 & 4 (1981), p. 113.

Further in this article, Curtin touches on what may be the very core issue in understanding the dynamics of confidentiality; this is one of control.

The more information one person has about another, the more control he exercises over him. The more vital or intimate the information, the greater the power of the one and the vulnerability of the other.⁴

Ignoring the bond of intimacy that exists reduces the person to an object. To be treated as an object results in the loss of any effective person-oriented ministry and minimizes the effect of any therapy. Like ourselves, our patients/troops/parishioners are private persons, not public properties. There is an awesome, sacred quality in the exercise of controlling information about another.

Undoubtedly, few would quarrel with the necessity of understanding what is involved in confidentiality. What to do with this understanding is more complicated.

The remainder of this article suggests some possibilities to this question. It is assumed that much remains for the debate on confidentiality. The points that are made are not intended to remove the struggle of "what to do," but rather to raise issues and enhance the level of accountability of one's stance on this vital issue.

A Key Thought

A key word and thought to consider is that of relationship. Relationship is a psychological and theological term that describes acceptance and understanding and that is essential to one's journey in therapy and towards wholeness. A healthy relationship exists because trust has been developed. Usually if the information under question has caused one to wonder about confidentiality, it is worthy of the consideration of privacy and its effect on the relationship.

In this consideration of privacy the concern for relationship calls to mind some questions. Is disclosure therapeutic? If so, or if not, by whose standards is this decision made? One's own subjectivity may easily impede impartiality and objectivity in the interpretation of these standards. Another possibly more vital question: is the selected disclosure redemptive? If so, for whom is it redemptive? Possibly, the patient's need and welfare become clouded with one's own. In this same regard, is the disclosure punitive? The release of private information can certainly be a way of "getting back" at someone. This style is certainly harmful in dealing with one's own feelings and is, surely, detrimental to patient care. Finally, is disclosure purely a means of protecting yourself lest per-

⁴ *Ibid.*, p. 113.

chance one be held accountable for the information? If this becomes the sole reason for disclosure, one's own integrity is called into question.

The Wide Application

As one considers confidentiality under the parameters of relationship and trust, one recognizes responsibilities to the patient, the institution represented, and to oneself.

The patient has the right to privacy and therapeutic need to be in charge of his life. Yet, a genuine pastoral relationship acknowledges the human condition and the poser of destruction in this condition. Illness is real! A patient's right is balanced by the collective public right of safety. A common phrase is, "Your right to swing ends where my nose begins."

It certainly needs to be made clear in establishing a caring pastoral relationship that information received may be shared as appropriate when "the benefit of the patient" is at stake.⁵ Determining the benefit of the patient involves professional accountability and personal integrity. Thus, a caring concern must underlie this norm. This concern is not unlike that concern which went into the norms given to Moses on Mt. Sinai.

The pretense of confessional secrecy is hardly ethically justifiable in order to divulge a patient's secrets or to betray privacy. It is to be remembered that it is the patient who selects whom to trust and to reveal confidence. There is a sacred quality to maintaining the trusting relationship out of which confidentiality was fostered.

In summary, the focus in responsibilities to the patient is the trusting relationship established with the patient. Confidentiality is an undergirding premise or issue to this focus along with issues as public safety and the norm relating to the benefit of the patient.

Confidentiality contains the issues surrounding the responsibility to the institution represented. The relationship with the patient is balanced in some measure by the relationship with other members of the institution. The instance of holistic health care where the chaplain's role is valued in patient treatment is certainly worth noting. First, the chaplain needs to interact with patients to establish competence with his assessment and treatment judgments in order for holistic care to function properly. Secondly, the staff and patients need to recognize that the chaplain understands diagnostic and treatment processes so that the compassion or confrontation of his pastoral care is appropriate to the context. Thirdly, the chaplain is a "model," whether he likes it or not. Staff and patients often model their behavior and shape their attitudes on those of the chaplain. If the staff perceives the chaplain as taking the patient seriously for the benefit of the patient, they, in turn, will have the greater tendency to model his example.

⁵ Lucian A. Sawyer, "Confidentiality: Difficulties in Converting Theory to Practice," *Pastoral Care in Health Facilities* (St. Louis, Mo.: The Catholic Hospital Assoc., 1977), p. 13.

Institutional expectations are not infallible. The human condition takes its toll on these expectations. Monetary policies may tend to ignore legitimate needs; bureaucratic games may tend to lose sight of patient care; and "fighting for turf" between services or disciplines may tend to occupy one's attention. What may evolve is a desensitivity to patient care and confidentiality over these bureaucratic issues. It is incumbent on the chaplain to maintain a model of sensitivity and response to appropriate therapy and a sacred regard for such issues as confidentiality. If the safety of the institution overrides the care provided, both the institution and patient are degraded, and the chaplain's pastoral contribution is lost in the process. Thus, the chaplain's integrity towards confidentiality has potential positive impact on the institution itself.

Finally, the chaplain must "be true to himself." He is the one with whom he lives. If what he preaches is not what he lives, then he benefits neither self nor others. The struggle of accountability and integrity remain. The preceding discussion of some of the history and issues around confidentiality is not intended to remove the struggle that each chaplain/minister must face in establishing, building, and maintaining genuinely therapeutic and redemptive pastoral relationships.

Questions of confidentiality will occur. How they are handled can result in either good therapy or poor therapy and in a redemptive or non-redemptive experience. Possibly, the chaplain, in confessing his own humanity, needs to regularly experience that which is therapeutic and redemptive so that he may effectively give from that which he has received . . . so that he may experience "a good day" and, in turn, pass it on to others.

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The Military Rule of Privileged Communications

This article presents Chaplain Jacob's thoughts on the development of a *professional ethic regarding confidentiality*. He does not address the issue of *privileged-communications*.

There is a clear difference between ethical views and privileged-communications. The former serves as a personal or group standard in daily life and can be quite broad. *Privileged-communications*, on the other hand, is a rather restrictive court evidence rule which may require the exclusion from testimony of *certain* communications made to clergy if the communicant wants them excluded. Ethics may expand an individual's or a group's spirituality, but privileged communications result in a blinding of justice by the exclusion of relevant testimony during judicial proceedings. Privileged-communications is a creation of the legislature and varies from state to state. Furthermore, in view of the rarity of cases on privileged communications, judges frequently differ in how they interpret the same piece of legislation. Personal or group ethics is an insufficient basis for refusal to testify during judicial proceedings, and unless protected by a privilege, the refuser may be held in contempt of court.

The military has a rather unique clergy privileged-communication rule of its own. It is contained in the *Manual for Courts-Martial*, United States 501, 503 and 510, especially 503. Briefly stated, under section 503, the communicant can only claim the privilege when the communication to clergy originates in a confidence that it will not be disclosed and "such communication is made either as a formal act of religion or as a matter of conscience." The *MCM* clergy privilege only applies to military judicial procedures. As with chaplains, communications made to Chapel Activities Specialists can be privileged if they are made in the Chapel Activities Specialists' "official capacity and are not intended to be disclosed to third persons other than those to whom disclosure is in furtherance of the purpose of the communication or to those reasonably necessary for the transmission of the communication."

The *MCM* privileged communication rule is ambiguous and the Army's Office of the Chief of Chaplains (OCCH) also considers it overly restrictive. Accordingly, OCCH has requested that consideration be given to change the wording "such communication is made either as a formal act of religion or as a matter of conscience" to "in his professional character."

—Chaplain (COL) Israel Drazin
Office of the Chief of Chaplains

Pastoral Counseling, Trinitarian Theology, and Christian Anthropology

Shirley C. Guthrie, Jr.

An anthropology based on faith in the triune God who is Creator, Redeemer, and Life-giver is the distinguishing characteristic of Christian pastoral counseling.

The purpose of this article is to discuss some ways in which the Christian doctrine of human beings (traditionally called the doctrine of "man") informs, or should inform, pastoral counseling.

I understand pastoral counseling to be one expression of the pastoral care the church is called to exercise at all times in relation to all the people to whom it ministers. It is distinguished from pastoral care in general by the fact that it is a minister's attempt with or without specialized training to help people who are especially troubled by emotional and interpersonal problems, involving a brief or extended conversation between the minister and one or more persons, taking place within or outside an ecclesiastical setting. This definition obviously raises many questions about how, when, where, and with what qualifications pastoral counseling is best practiced. We shall be concerned with these prob-



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lems only to the extent that the Christian doctrine of human beings throws light on all forms of authentically Christian pastoral counseling, whether the counselor is an "expert" with special training or a "generalist," whether the counseling process is short or long-term, involving individuals or couples or groups, wherever it takes place.

One can of course speak of "the" Christian doctrine of human beings only in a very broad sense. While the Roman Catholic, Orthodox, and various Protestant traditions share a general understanding of human nature and destiny in light of the Christian doctrines of creation and redemption, they differ in their understanding of the implications of these doctrines for theological anthropology. Even within any given tradition there are differences. This diversity leads me to acknowledge that I write from the particular perspective of my commitment to and interpretation of the Presbyterian-Reformed tradition. I do not wish to argue that this tradition or my interpretation of it is the only "correct" doctrine of human beings. I do hope from my particular perspective so to clarify the issues at stake that those who do not share it as well as those who do will be able to make the decisions involved in the practice of pastoral counseling with more awareness of their theological presuppositions and consequences.

The particular issues I have chosen to emphasize in the following theses and comments were not suggested to me by an abstract theoretical interest in the relation between theology and pastoral counseling but by my participation with students, other teachers, and supervisors in the cooperative program of pastoral education provided by the three seminaries in my area together with the institutions (mostly hospitals) where the "clinical" side of that education takes place. I hope that the issues which seem most pressing in my particular context will also be relevant to those who seek to understand the theory and practice of pastoral counseling in other situations.

I. Human nature and destiny are understood in relation to God the Father, Son, and Holy Spirit.¹

The doctrine of the Trinity is the foundation of Christian anthropology and therefore also the answer to the much-debated question about the difference between Christian pastoral counseling and psychological counseling and therapy in general. Pastoral counseling is not distinguished by its preference for any particular psychological, sociological, or medical presupposition, theory or technique—though the Christian understanding of human life will influence the pastor's decisions about which of the options in these areas are to be accepted or rejected, and the pastor ignores to his peril the wisdom and skills provided by

¹This section, which lays the foundation for everything that follows, is an attempt in my own way to apply to pastoral counseling the anthropology Barth applies to Christian ethics in *Church Dogmatics* III/4, pp. 3-31.

these “secular” sources for understanding and helping people.² Nor is Christian pastoral counseling distinguished by the fact that pastors are identified with the church or “religion,” speak about God or Christ, quote Scripture, pray, and in general “act like a minister”—though their identity as pastors may work to the psychological advantage or disadvantage of the pastors themselves and those to whom they minister, and pastors’ theological convictions will influence what they say and do or leave unsaid and undone. What makes Christian pastoral counseling unique is the fact that without arrogance but also without apology the work of counselors is based on the attempt to understand both themselves and their counselees in light of the God who is Creator, Redeemer, and Life-Giver and thus the answer to questions about the ultimate origin, meaning, and goal of life³ which lie behind all other problems and questions. An anthropology based on this faith in the triune God distinguishes Christian pastors from counselors and therapists who do their work without any religious orientation at all, from those who work from the perspective of some other faith, and from those who take into consideration some neutral “religious dimension of life” in general.

This trinitarian foundation provides two basic presuppositions for everything else Christian pastoral counselors say and do:

1. In the first place, it is important for pastoral counselors to understand *themselves* in light of their faith in the triune God. While they may gratefully acknowledge and assert their counseling wisdom and skills as gifts of God, they know that God alone is the creator, judge, reconciler, savior, and giver of new life. Therefore they must resist the temptation to think and act as if they could or should do what only God can do, or as if (despite Luther) they could or should be “little Christs.” They can be of genuine help to others only when they know that they too are only limited, fallible, sinful, human beings who themselves are judged, need reconciliation and salvation, and can only receive the wisdom and power they cannot produce from themselves to help others. They are relieved of the terrible responsibility and arrogant presumption of playing God. Human helpers can and need only be ministers, servants, instruments—never lords, saviors, and life-givers themselves.

2. Secondly, while counselees are always individual human beings with their own unique and unpredictable needs and potentialities, not “cases” or types of psychological or theological problems whose solutions are known in advance, an anthropology based on trinitarian faith does prepare pastoral counselors to understand and help them by identifying some common characteristics of human existence all human beings share in however unexpected and diverse ways. Whether the counselees

²Calvin says that the human arts and sciences are gifts of God’s Spirit and that when we neglect or despise them, we dishonor the Spirit of God and “ought to suffer just punishment for our sloths” (*Institutes* II, 2.15–16).

³See the first questions in the Geneva, Heidelberg, and Westminster Shorter Catechisms.

know it or believe it or not, however their lives may seem to call it into question, pastoral counselors know that the counselees are (1) human beings created in the image of God to enjoy the pleasures and satisfy the needs of human life in free partnership with God and their fellow human beings; (2) sinners who have refused and are unable to fulfill the purpose for which they were created, but are nevertheless loved by God; (3) people to whom God promises a new humanity which does fulfill the purpose for which he created them.

Because Christians have not always been consistent in applying their doctrine of the Trinity to their anthropology, it is important to emphasize that as God is one God who is always *simultaneously* Creator, Redeemer, and Life-Giver, so human beings are always *simultaneously* creatures in the image of God, sinners who contradict what they were created to be, and people promised a new humanity. This means that counselees can never be dealt with as if they were only people with the possibilities of creatures in God's image and not also sinners in need of deliverance and new life they cannot achieve for themselves (danger of liberal Christianity). Nor can they ever be dealt with as if they were only sinners, no longer creatures in the image of God, and possibly without hope for deliverance and new life (danger of orthodox Christianity). Nor again can they ever be dealt with as if their goal were to escape their creaturely existence into some purely "spiritual" life, or as if they have ever made so much moral or spiritual progress that they are not always still sinners in need of God's forgiveness and *gift* of new life (danger of pietistic Christianity). Only pastoral counseling based on the distinguishable but inseparable relationship between all three aspects of God's being and work, and therefore on the distinguishable but inseparable relationship between all three corresponding characteristics of human life, can understand and help real human beings.

All of the following paragraphs are an attempt to apply this trinitarian anthropology to some of the specific issues raised by the practice of pastoral counseling today.

II. *Human existence created and renewed by God is bodily existence in which rationality, feeling, and volition are integrated.*

In justified reaction to the false spirituality sometimes sponsored by the church, many pastoral counselors emphasize the legitimacy and importance of human bodily, especially sexual, needs and pleasures. And in justified reaction to the over-emphasis of predominantly past-oriented orthodox Christianity on right thinking and of predominantly future-oriented liberal Christianity on right doing, they emphasize (what pietistic Christianity has always known) the legitimacy and importance of trusting and expressing one's present feelings and subjective experience.

There is no need to condemn or be suspicious of this emphasis on the physical and emotional. God created human beings as physical, sex-

ual beings. In the incarnation of the Son he shared and blessed human bodily existence. The promise of his Spirit is not the destruction of it or escape from it but “resurrection of the *body*.” Moreover, contrary to the Westminster Confession (II.1), God himself is not “without passions,” but a God who feels and expresses (supremely in the Son) such emotions as compassion, anger, sorrow, pain, and love. He himself has a “heart,” and he created human beings in his own image with a heart. Jesus condemned right thinking and doing when one’s heart is not in it. The Holy Spirit warms and softens hearts that are cold and hard, and his gifts include the subjective experience of such feelings as joy and peace and freedom from fear and anxiety.

But God created human beings to fulfill their bodily life and their emotional life as beings who have the ability to think, plan, make deliberate decisions about what they will make of themselves, and consider the consequences of their actions. He is a passionate God who is also a God of wisdom, truth, order, consistency and purpose. And he created embodied, passionate human beings in his image to be also rational, purposive beings. Christ proclaimed and demonstrated active love for God and neighbor with the *whole* self. Spirit-filled people are not just people whose emotions are stirred but people whose minds are enlightened and whose wills are given strength for a new kind of bodily life. It is as destructive of genuine humanity to ignore as to over-emphasize the rational and intentional. Body without spirit is as inhuman as spirit without body. Chaotic emotional spontaneity is as inhuman as rigid rational control. Living only for the sensations and experiences of the present moment is as inhuman as living only to preserve the past or strive for the future.

Christian pastoral counseling can understand and help real people only when it transcends the false alternatives of naturalism-materialism, romanticism-existentialism and rationalism-idealism to incorporate the partial truth of each into a view of total human selfhood in which body, heart, mind, and will are understood in their integrated relationship to each other.

III. Human individuality is fulfilled in human community, and human community protects and nourishes human individuality.⁴

In justified reaction to a one-sided emphasis on self-denial, self-sacrifice, and selflessness sometimes sponsored by the church, many pastoral counselors correctly emphasize the validity of self-affirmation and self-determination. God created human beings as individual selves. His commandments protect the value and dignity of individual human life

⁴This emphasis on God’s will for life in community is not characteristic of the classical Reformed confessions, but it is a central theme in the Declaration of Faith approved for use in the Presbyterian Church, U.S.

and condemn those who violate it. In Jesus Christ he shared it, blessed it, and reaffirmed his care for each individual person. The promise of his Spirit is the promise not of escape from but the fulfillment of individual existence. Therefore those counselors are right who encourage personal happiness and well-being, loving and taking care of oneself, and the satisfaction of one's own physical and emotional needs. Individual life, liberty, and the pursuit of happiness are Christian as well as American values.

Precisely because human self-fulfillment is so important, however, the Christian response to the current emphasis on the self must be that human individuality is realized in human community. God did not sacrifice or compromise but asserted his deity by entering into partnership with his creatures as a covenant-making God. His deity is not transcendent loneliness and self-sufficiency but his desire and ability to be God-in-relationship. And he created human beings in his image to fulfill their human individuality in community with other human beings. This community always has two dimensions. In the relationship between individuals it is marked by faithful, mutually giving and helping love. In the context of political, economic, and social life it is marked by justice which protects and defends especially those who are poor, weak, excluded, and without rights.

The life, death, and resurrection of Jesus demonstrates the fulfillment of selfhood in community. Both as God-with-us and as true human being he *asserted* himself by giving himself to and for others; he *gave* himself by *asserting* himself as one who would let nothing prevent him from loving. Both as the representative of God and as the representative of true humanity, his purpose was to judge and save individual persons as the bringer of the rule of God's justice for the sake of all.

The Holy Spirit brings life-giving reconciliation, joy, and peace to individual Christians as he delivers them *from* a purely privatistic enjoyment of the blessings and gifts they have received, *from* exclusive one-to-one relationships, *to* the mutual giving and receiving, helping and being helped, loving and being loved of life in the Christian community—a community which itself does not exist to serve itself or its members but the kingdom of God's loving justice and just love in the world.

This trinitarian anthropology of human individuality fulfilled in human community, and human community protected and secured by human individuality suggests three consequences for pastoral counseling:

1. Christian pastoral counseling avoids the false alternatives of supporting a narcissistic preoccupation with self or countering it with a masochistic concern for "others." It sees the claims of life in relationship as the fulfillment of self, not as the limitation of self unfortunately required by some moral or spiritual law. It understands the demands and cost of loving not as self-denial or self-sacrifice but as the goal of genuinely human self-affirmation and self-assertion. This is true even when

love sometimes means giving up one's own personal security, comfort, and pleasure—or life itself. As with God, so with human beings created in his image, the clue to self-fulfillment is not what one has or gets or achieves, but how one loves.

2. Christian pastoral counseling cannot separate love and justice, personal and social relationships. It knows that the health or sickness of individuals is inescapably bound up with the justice or injustice of the society in which they live. Disturbed inner feelings and sexual, marital, and familial problems cannot be divorced from such issues as racial prejudice and discrimination, economic greed or deprivation, cultural values and political loyalties. Counselors can understand and help individuals only as they understand and deal with the ways they contribute to and/or are victimized by the larger community in which they live. (It is therefore as important for pastoral counselors to read Marx, for instance, as to read Freud!)

3. Christian pastoral counseling can only be practiced in the context of the Christian community and invite people to find wholeness in that community. The church is of course not the only place where people are led out of self-destructive privatistic individualism into life in loving and just community. The creative, redemptive, and renewing work of God can and does go on outside (sometimes despite) the church. Nevertheless, the church is the place where human life is understood in light of the community God intends, promises, and demands for all people. It is the place where people acknowledge his intentions and expect the fulfillment of his promises for their own lives and commit themselves to participation in his work of fulfilling human individuality in community and building communities which nourish and protect human individuality in the world's social, political, and economic structures. Pastoral counselors who ignore the promises and requirements of the preaching, sacraments, fellowship, and mission of the church deprive themselves and their counselees of the source and goal of the healing counselors seek to offer and counselees want to receive.

IV. *Human existence is both good and sinful.*

In a proper concern to be realistic about the sinfulness of all human beings, the church has sometimes taught that human beings are “by nature” sinful,⁵ thus seeming to imply that to be human and to be sinful are the same thing, and leading people to despise themselves and their humanity. In a proper concern to combat such self-hatred and to emphasize that it is *good* to be human, some Christian as well as secular counselors underestimate the power of sin and over-estimate their own and their counselees' ability to conquer it. Authentically Christian pastoral

⁵See for example Heidelberg Catechism, q. 5; Westminster Larger Catechism, q. 27. Calvin shows in *Institutes* II, 1.11. that he is at least aware of the problem of such an assertion.

counseling seeks to maintain both of these concerns and to avoid the dangers of each.

The Christian faith first of all gives unequivocal support to those who insist that it is good to be human. God created human beings and said that it is "very good" for them to be the bodily, sexual, rational, feeling, willing, acting creatures-in-relationship he made them to be. Nor does the "fall" of humanity into sin end God's approval of human existence as such. In Jesus Christ he shared it and came to its rescue. Through his Holy Spirit he creates not angelic or divine but new *human* beings. Contempt for our own or another's humanity is contempt for God the Father, Son, and Holy Spirit. The desire to escape human existence into a better or higher form of existence is the desire to escape God himself.

But the humanity God created, demonstrated in Christ, and recreates by his Spirit is concretely a humanity in which bodily needs and pleasures, rationality, feeling, willing, and acting are integrated and focused in thankful and obedient relationship to God and in just and loving community with other people. Contrary to a large part of Christian tradition, and also to everyday experience, this humanity must not be understood as "supernatural" or "ideal"; it is the humanity *natural* to human creaturely existence, the *real* humanity exemplified by the *real* man Jesus.

But this means that the same trinitarian theology which affirms the goodness of humanness also exposes the radical sinfulness of every human being. That is, it exposes how disintegrated and distorted our human existence is. We are people who cannot "get it all together," but continually assert some aspects of our humanity at the expense of other aspects. We are people who with our morality and piety as with our immorality and impiety are ungrateful, disobedient, unloving, and unjust. We prove over and over again that we are sinners who deny and contradict our own humanity.

How, then, is it possible to assert that all human beings are sinful and to still maintain that it is good to be human? The answer can only be to understand sin precisely as self-contradiction. The continuous war between body, mind, emotions, and will and our continuously renewed attempt in ever new ways to live without or against God and other people are not signs of our humanity but of the futile attempt to deny and escape our humanity. They are signs of our self-destructive attempt to be what we are not and can never succeed in becoming—something more or less or other than human. The problem which confronts sinful human beings, therefore, is not that they are "only" or "too" human, but that they are not human enough. It is not how they can overcome their "natural" sinfulness in order to escape their evil humanity, but how they can overcome their *unnatural* sinfulness to realize their good humanity.

It is often said that the task of those who want to help troubled

people is to encourage and enable them to "be what you are" or to "be yourself." Christian pastoral counseling can gladly claim this as its task too—but only when (1) the meaning of these slogans is defined strictly in terms of the humanity revealed by the creative, redemptive, and renewing work of God the Father, Son and Holy Spirit; and (2) when pastoral counselors understand themselves and make clear to their counselees that this seemingly simple invitation is the invitation to the contradiction of the self-contradiction in which all human beings live.

V. Human existence is neither totally free nor totally determined.⁶

The question of human freedom poses both a theological and a psychological problem for pastoral counselors.

The more pastoral counselors emphasize what the Christian faith teaches about the sovereign power of God over human life and destiny, the enslaving power of sin, and the inability of people to save themselves and the more attention they pay to what psychology teaches about the various hereditary, environmental, and historical forces which shape human life for good or ill, the more they seem to be forced to think of human life as dependent, passive, helpless, determined, and controlled by external forces.

On the other hand, the more pastoral counselors assert the responsibility people have for themselves and the possibility and reality of human freedom, the more they seem to compromise Christian beliefs about the sovereignty of God, the reality of sin and salvation by grace and the more unrealistic they seem about the external and internal forces over which people have little or no control.

The Christian faith does not provide easy answers to this very complex problem, but it does suggest some guidelines which can help pastoral counselors to be realistic about the way in which people are trapped by their sin and shaped by various psychological influences and at the same time can help them to understand how the sovereignty and grace of God are not the enemy but the source of human freedom.

1. *God and human freedom.* God willed and created human beings in his own image to be free. Jesus Christ came to demonstrate what human freedom is and to bring freedom to both human communities and human individuals who have lost their freedom. The Holy Spirit comes not to overwhelm or destroy or replace but to establish and maintain free human existence. The sovereignty and grace of God, therefore, can never be understood as the rival of human freedom. He is a God who does not seek either paternalistically or tyrannically to control or dominate human beings; but he seeks to provide for, defend, and restore their free self-determination.

⁶The following is an attempt to state in a more accurate and less misleading way what I believe to be the fundamentally correct classical Reformed position. See for instance, Chap. 11 of the Second Helvetic and Chap. XI of the Westminster Confession.

It follows that Christian pastoral counselors also respect and desire the freedom of counselees. They seek to overcome rather than to nourish dependency and passivity. They reject all manipulative psychological or theological techniques, including those supposedly used for counselees' own good. They aim at enabling people to take responsibility for themselves and to choose for themselves what they will become.

2. *The meaning of human freedom.* What, then, is this human freedom so important to God himself and therefore to pastoral counselors? The Christian understanding of human freedom is derived from the freedom of God. God's freedom is two-fold. It is first of all his freedom to be in his own unique way a "personal" God, a God who thinks, plans, feels, makes decisions, and acts on the basis of his decisions. Secondly, it is his freedom to fulfill (not compromise or sacrifice) his deity by entering into relationship with his creatures in order to express his loving and just being in partnership with them. His freedom, in other words, is not an arbitrary freedom to be and do anything or everything, but his freedom in all his thinking, feeling, choosing, and acting is to be the loving and just God he is.

Human freedom has two corresponding characteristics. It is freedom first of all to be thinking, feeling, choosing, acting persons; and it is freedom to integrate and focus these personal functions in thankful and obedient relationship to God and in loving and just relationship with other people. It is not freedom to be and to do anything we please, but freedom to be the human beings we have seen God created us to be and by his Son and Spirit re-creates us to be.

Pastoral counseling can respect and work for the freedom of counselees only when it carefully distinguishes between but never separates these two aspects of human freedom. It must never violate the rational, emotional, and volitional personhood of counselees; but it knows that true freedom involves the fulfillment of personhood in community with God and other people. To ignore either aspect of human freedom, or to sacrifice either for the sake of the other, is to deprive people of their freedom.

3. *Human bondage.* As the knowledge of the goodness of humanness exposes the self-contradictory sinfulness of concrete human existence, so the full meaning of human freedom exposes how unfree all human beings are. We may be able to decide and to do all sorts of important things—for instance, to choose this or that vocation, remain single or marry or divorce, be moral or immoral. But we are not able to be and to do the one thing that makes people really free: We cannot be people who decide to, and actually do, love God with our whole being and our neighbor as ourselves. Whether because of our own deliberate choices or because of various psychological influences, we all live in the self-contradiction of our own humanity. We are tyrannized by the demands of our bodies, or by the ideologies devised by our own or someone else's mind.

Self-destructive desires may be repressed, but we cannot be rid of them; or our wills may absurdly seek freedom in isolation from or opposition to the very life in community which is the realization of human freedom. We are not free; and in all attempts to achieve freedom, we only confirm our bondage.

Precisely, pastoral counseling, concerned for the freedom of counselees, knows and exposes how bound we are and confesses that freedom cannot be achieved by the efforts either of the counselor or of the counselee. It is received only by the work of the sovereign and gracious God who wills and gives human freedom.

4. *The way to freedom.*⁷ People who are trapped by and in their self-contradictory inhumanity are not free in the fullest sense we have described, may still have at least relative freedom in the first sense. Persons, unless they are severely disabled physically, mentally, or emotionally (and thus with problems beyond the scope of a pastoral counselor) can and do within smaller or greater limits still think, feel, make decisions, and act on the basis of their decisions. Even though they cannot make whole persons of themselves, they still have the "ingredients" of integrated personal existence. Moreover, their very distorted sexual, personal, and social relationships mean that they are created for the community they cannot achieve. They are not objects but persons and to a larger or smaller degree can function as such.

Pastoral counseling acknowledges that God wills and gives human freedom; therefore it respects and desires freedom for counselees and will respect and encourage the however limited possibilities of the personalness that characterizes people who are trapped in their sinful self-contradiction. Without under-estimating the extent of their bondage, the counselor will combat both hopeless or complacent submission to it and passive waiting for someone else to give them the freedom they cannot achieve for themselves. Without over-estimating their ability to free themselves, the counselor can invite them even within their bondage to take the first steps that lead toward freedom. It is true, for instance, that sinful human beings cannot simply "decide" to love God with their whole being, but they can at least go to church, or talk to people (including the counselor), or read a book (including the Bible) in order to find out who the God is who promises and gives freedom. It is true that they cannot "decide" to be loving and just, but they can risk the personal encounters and social contexts in which love and justice can happen. They may not be able to control their sinful desires, but they do have some ability to control whether and how they "act out" their feelings.

None of these small steps toward freedom are a guarantee that freedom will come. None of them forces the hand or buys the favor or

⁷ I have been especially helped here by the work of Bonhoeffer in Chap. II of *The Cost of Discipleship* (New York, The Macmillan Co., 1963).

earns the help of the God whose sovereign grace alone can set people free from their self-contradiction. But Christian pastoral counselors will encourage these small steps nevertheless. They are steps toward the freedom God intends and promises to give to all people. He does not need to be bribed or paid, nor is he reluctant to be for them and come to their aid.

VI. *Freedom to be human is a gift, a task, and a promise.*⁸

Many pastoral counselors (and in their own way also many secular counselors and therapists) have often put into practice Christian faith in the grace of God more radically and consistently than has the church as a whole. Counselors' emphasis on self-acceptance, and even the trivialization of this emphasis in the "I'm OK—you're OK" slogan, is an attempt to get to the heart of the gospel which tells us that God loves and accepts us as we are. This realization sets us free from the anxious or compulsive necessity to be or do anything to earn or buy or make ourselves worthy of his love and acceptance. This emphasis is clearly recognizable as an expression of the Christian rejection of justification by "good works" and an affirmation of justification by grace through faith.

On the other hand, it is precisely the concern to take God's grace seriously that has made pastoral counselors vulnerable to the criticism that they have encouraged a permissive ethic, personal and social irresponsibility, and a narcissistic preoccupation with self: one's own needs and problems and search for happiness.

How can pastoral counselors keep a legitimate theology of grace, yet avoid the danger of seeming to encourage people to "sin that grace may abound"? Some critics argue that there needs to be less emphasis on God's grace and human freedom and more emphasis on God's law and human responsibility. There is no doubt that the second emphasis is necessary. But not at the expense of limiting or compromising the first. To the extent that counselors neglect law and order and morality and responsibility, it is not because they take *too* seriously but because they do not take seriously *enough* the meaning of God's grace and the human freedom it brings. What is needed is not less but more complete emphasis on these doctrines. Then God's law and human responsibility will fall into their proper place as an *expression* of (rather than as an alternative to or qualification of) the Christian gospel of a gracious God that sets people free.

1. *God's grace is for sinners.* It is good news to hear that God loves and accepts us human beings as we are. It is even better news that he loves and accepts us concretely as the *sinful* human beings we are, as people whose disordered personalities and twisted relationships contra-

⁸Following is a restatement of essentially the same doctrine of justification and sanctification taught in all Reformed confessional literature.

dict our own humanity. The Good News is that God loves and gave himself not just for everyone in general but for *sinners*. The Holy Spirit comes to the aid of people whose bodies tyrannize rather than serve their selfhood, whose minds are dark and confused, whose hearts are hard and cold, whose wills cannot enable them to love and to do justice. It is true that this gospel tells us that we do not have to be or do anything to make ourselves good or lovable or deserving in order to win God's or other people's approval or our own self-acceptance. But the gospel does not lie to us and pretend that we *are* good and lovable and acceptable; it tells the truth about us and says that God loves and accepts us *nevertheless*.

But that means that the grace of God exposes our sinfulness even as it tells us that we are loved and forgiven sinners. Moreover, the sin it exposes is much more radical than just the immorality and lawlessness some people worry about. It is the fundamental self-contradictory inhumanity of people who are and do and think the right things as well as of "bad" people. The Christian gospel confronts and challenges *all* people even as it comforts and assures them. Far from encouraging people to complacent satisfaction with themselves, it makes them painfully dissatisfied with themselves (note: not with their humanity but with their denial and contradiction of it). It leads them to confess their sinfulness even as they give thanks for God's grace.

It follows that pastoral counseling which reflects the grace of God will communicate both these things to counselees: They are sinners who are *accepted, loved and forgiven*; and they are *sinners* who are accepted, loved, and forgiven. So long as the first is there, there will be no danger of encouraging self-hatred or anxious and compulsive efforts to earn love and acceptance and to prove one's worth. So long as the second is there, there will be no danger of encouraging moral laxity or personal or social irresponsibility.

2. *God's grace changes sinners.* God calls them out of their self-destructive, unloving, and unjust sinfulness back to what he created them to be and enables them to hear and obey his call. Christ not only died for sinners; he rose again to lead them to victory in the battle for freedom from sin. The Holy Spirit not only comes to their aid; he actually sets them on their feet again and enables them to stand and walk with new minds, hearts, and wills. God's grace is renewing, transforming grace (sanctification) as well as forgiving, accepting grace (justification). God loves people who are trapped in the denial of their own humanity; but he does not leave them in the trap, offering them only the assurance that he loves them anyway. He also promises to set them free from their self-contradictory inhumanity, invites them to believe his promises, and commands them to get up and move out toward the new humanity he intends for them.

This aspect of God's grace has three consequences for pastoral counseling:

a. Pastoral counseling motivated by a theology of grace finally seeks to enable people not to *be* but to *become*. It shows a genuine care for them when it refuses to let them either passively accept or aggressively defend "where they are at." It knows that it withholds from them the promises of God's grace if it does not invite them to change and grow away from "being themselves" in their present fragmented humanity toward *becoming* themselves in the whole humanity God promises them.

b. Christian pastoral counseling motivated by a theology of grace will give up all neutrality about the *goal* of change, growth, or becoming. It will not encourage people to become whatever they want to be, or hide from them the fact that the counselor has a very definite goal in mind for them. Without manipulating people to attitudes and actions they do not freely choose for themselves, the counselor will openly stand for the Christian understanding of what fulfilled humanity looks like. This does not mean giving moralistic or legalistic advice. It does not mean that pastoral counselors have the solution to every problem, or even that there is a single right solution. It does not mean that counselors will forget that God still accepts and forgives people who make mistakes and fail. But it does mean that pastoral counselors will know and make known that the goal of God's grace for human becoming is nothing less than the integration of bodily, rational, emotional, and volitional self-hood in thankful and obedient relationship to God and a loving and just relationship with other people. And because that is the clearly announced goal, counselors will openly encourage counselees to take concrete steps to move in that direction and will discourage them from steps which move in other directions.

c. Pastoral counseling motivated by a theology of grace seeks to "infect" people with hope.⁹ Because pastoral counselors know about God's intentions and promises for human life, they will have hope for their counselees and engender hope in them. This does not mean on either side the confidence that the achievement of full humanity will be automatic or sudden. It does mean that, whatever the handicaps and limitations and failures on both sides, however slow or unlikely or impossible change and growth may seem, pastoral counselors will never give up any counselee as a hopeless case; but they will encourage him or her to keep moving toward the whole humanity God promises. The ground for this stubborn hope is the Christian confidence that no sin, no sickness, no complex of psychological and sociological influences, not even death itself, can finally thwart the creative, redemptive, life-renewing purpose of God for human welfare. It is this hope and this confidence that identifies a Christian pastoral counselor.

⁹ Jürgen Moltmann, *Theology of Hope* (New York, Harper and Row, Publishers, 1967), p. 328.

Christian Liberation Ethics: The Black Experience

J. Deotis Roberts

In a casual conversation with Jürgen Moltmann, in his office at the Protestant Faculty at Tübingen, I was led to certain valuable insights: (1) that in discussing human rights, we must include social rights as well as individual rights; (2) that black theology must look at its own roots in the radical wing of the Reformation, i.e. Anabaptists; and (3) we will have to do our own reflection and not rely on the conclusions of Euro-American scholars.

The black experience of the Christian faith has been different. Our response to the Christian faith has related to our experience of unmerited suffering as a whole people at the hands of fellow human beings, many of whom confess faith in the Christian God. Our response has deepened our spirituality and sharpened our socio-ethical consciousness. Therefore, we are aware that blacks have a contribution to make to Christian social ethics which is profound.

My main vocation is that of a theologian, but thus far blacks in the field of ethics are reluctant writers. The task will not wait. Black theology is in essence theological ethics with a strong awareness of the Bible as a primary source. In fact, it is the reading of the Bible in the light of the black experience which is the foundation for the entire enterprise.



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Liberation ethics as well as liberation theology is rooted in an experience of oppression which a group of people suffer; their suffering may be based upon class, sex, or race. A liberation ethic emerging out of the black experience must be an ardent and uncompromising foe of racism. It cannot ignore class or sex as forms of oppression, but it must keep a single-eyed vision upon racist oppression. Moving from this center of perception, it can and should be sensitive to, concerned about, and active in the alleviation of other forms of oppression. But its primary agenda must always be racism. Even when there are coalitions with other groups, the black agenda must be a root and branch attack against racism.

Sources and Methodology

William C. Settles, Jr., writes about the religious survivals of slave revolts:

The historical experience of African peoples with religion has been incantatory. Religious ideas have been the instrument of ritual and ritual the rhythm of being. Religious ideas have lived: they have been purposeful rather than mechanical, imminent rather than transcendent. On the Old Continent as well as in the new world of enslavement, religion has been invoked, called upon by the faithful and embodied by them.¹

Settles compares the impact of religion upon the Haitian slave revolution on August 14, 1791, with Nat Turner's Rebellion in 1831 in Southampton, Virginia. The plantation settings were different, but both regimes exploited Africans; and within these locations some leaders, through their understanding of their plight wedded with the religious consciousness, had developed their ideas of liberation and dared to act upon these to find freedom for their black followers.² A group of black religious scholars have written in a forceful manner regarding this protest characteristic of black religion since 1966. Vincent Harding, Gayraud Wilmore, and Eric Lincoln are among these.

Charles H. Long has written about the essence of the religious experience of the Afro-American. He describes Africa as a religious image, the involuntary presence of blacks, and the experience and symbol of God. Long goes so far as to suggest that a new interpretation of American religion would result from a careful study of the black religious experience.³

Long is joined by Cecil Cone, who is mainly concerned about the celebrative characteristic of the black religious heritage. Cecil Cone does

¹ "African Religious Survivals as Factors in American Slave Revolts," *The Journal of Negro History*, LVI (1971), 97.

² *Ibid.*, pp. 103-4.

³ "Perspectives for a study of Afro-American Religion in the United States," *History of Religions* (August, 1971), p. 66.

give some attention to the doctrine of God as an almighty sovereign power in the black experience of the Christian faith. In his critique of the "black power" element in James Cone, Joseph Washington, and J. Deotis Roberts, he exchanges the prophetic for the priestly, a price too high to pay, for black religious experience contains both in abundance. Fortunately, the writings of Howard Thurman stand as a corrective to this one-sided view. As a master of spiritual disciplines, Thurman has a deep social awareness in his thought and life. This, I believe, flows from a profound reading of the black religious heritage.

The Bible was soon embraced by black slaves. The Africans brought with them a highly developed and sophisticated awareness of creation as divinely ordered. Robert Bennett says: "With his deep sense of God as creator, the slave heard in the Bible . . . not a new word but ideas with which he was more or less familiar. The new faith was not etched on a *tabula rosa*, nor was it merely seized upon as a means to survival."⁴ Bennett sees in Scripture the message that God acts in the course of human events to bring about divine purposes for humankind. Our reading of Scripture, according to Bennett, is to the effect that it is God's intention that humans are to be free and live in a just society. Black awareness in black history is an assent to God's justice within creation and an affirmation of God's lordship within history. American's problem, therefore, is not the black presence, but the white refusal to accept that presence. Black theology, according to Bennett, has the task of developing a contemporary expression of salvation history. White racism and black suppression are to be brought together. Bennett concludes:

The same hermeneutical process which confronts us with the message from Scripture also suggests those categories by which we can deal creatively with the word being spoken by the black experience. It is assumed that God's final self-revelation given in Jesus Christ and under the old and new covenant has consequences for the whole course of human history, and that word and event continue as a potent influence in conveying that revelation. As we deal with blackness and black history as potent word and event, we come to see Scripture as relevant. . . . It leads us to discern and accept God as speaking to us in the givenness of our situation.⁵

Whatever we do with method, we must somehow bring the experience of ethnic suffering by blacks and the Christian ethic together. We must also keep the liberation motif at the center of our focus. The individual approach to ethics is inadequate. We cannot neglect personal piety and ethics. But we must develop a community ethic. Here Paul Leh-

⁴ "Black Experience and the Bible," *Theology Today*, XXVII (1971), p. 426.

⁵ *Ibid.*, p. 433.

mann's vision will be useful. Our context must be the African-Afro-American religious connection wedded to the biblical faith. The social analysis of Marx and Weber must help to provide structures and categories for our thought. The serious work of Martin Luther King, Jr., must be mined and brought up to date in the post-black power era when we confront a new form of racism which is more subtle and stubborn and widespread than any variety of racism we have faced thus far. "New occasions teach new duties," and the black exponents of a Christian social ethic must be perceptive readers of the "signs of the times."

The Theological Basis of Human Rights

Jürgen Moltmann may well set the stage for this part of our discussion. In an essay on the theological foundations of human rights Moltmann says:

Human rights are ultimately grounded not in human nature; nor are they conditioned by individual or collective human achievements in history. They reflect the covenant of God's faithfulness to his people and the glory of his love for the church and the world. No earthly authority can legitimately deny or suspend the right and dignity of being human. It is in the light of this covenant as fulfilled in the cross and resurrection of Jesus Christ and in the power of the Holy Spirit outpoured upon all flesh that Christians express solidarity with all those who bear a human countenance, and more particularly, a willingness to stand up for those whose fundamental rights and freedoms are robbed.⁶

Moltmann's discussion hinges on these important considerations: (1) the equal dignity and interdependence of men and women; (2) the equal validity and interdependence of personal rights and social rights; and (3) the equal dignity and interdependence of the present and future generations. His theological argument is based upon his explication of the biblical and theological understanding of the *imago Dei*. His orientation is Reformed, and the argument is cast in the mold of an exclusive Christo-centrism. His structures and confession of faith are, in my judgment, too limited to guarantee human rights for humanity as a whole, the majority of whom stand outside this confession. We need a cosmopolitan and humanistic understanding of revelation and ethics, similar to that provided by the Stoics in classical Christian thought, to meet our needs today. Indeed, the legal, political, and moral context for natural law and human rights is precisely this in a historic sense. The structures for ethical discussion by all who stand within the Barthian tradition to which Moltmann and James Cone both belong are too limited to meet

⁶ "The Theological Basis of Human Rights," *The Reformed World*, XXXIV (1976), 51-52.

the demands for a theological and ethical exposition of human rights for our time. Any black ethicist should clearly see that his ethical outreach should be beamed at the mass of black folk at home and people in the Third World with whom he is wed by cultural ties, racism, and poverty.

As we look at the history of ethics we find two American ethicists whose perceptions are helpful—Walter Rauschenbusch and Reinhold Niebuhr. Rauschenbusch had a keen awareness of social evils and applied the gospel in this direction. Unfortunately, he was too optimistic about human nature and too enchanted with American democracy to deal realistically with either. Furthermore, he did not isolate racism as a serious problem to be addressed. Glenn R. Bucher, writing on the omission of racism on the agenda of the advocates of the social gospel, tries to explain rather than excuse them. He argues that most of them, if not all, did their work in the urban north.⁷ The fact that they did not readily link poverty with racism indicates that they were white rather than black.

But Rauschenbusch's importance for the black ethicists may well consist of two factors: (1) his awareness of the collective nature of evil and his willingness to initiate social reforms with the desire to bring the kingdom of God to earth; and (2) his advocacy of cross-bearing for the cause of social justice. He writes: "Social regeneration involves not only growth but conflict. The way to the Kingdom of God always has been and always will be a *via dolorosa*. The cross is not accidental, but is a law of social progress."⁸

Reinhold Niebuhr, on the other hand, is too pessimistic concerning human nature. He leaves us with many ambiguities in our moral perception. In protesting against liberalism he swings, I believe, too far in the other direction. He ends up with a "possible impossibility" and an unfortunate cleavage between the manifestation of love and the pushing and shoving of justice. But along with that pessimism concerning man there is a realism which the black ethicist needs to take quite seriously. One of the most helpful aspects of his thought is the distinction he makes between individual and social ethics. While I would hesitate to contrast the two, I am grateful for his separating these problems for definition and analysis. He argues for a sharp distinction between the moral and social behavior of individuals and of social groups—national, racial, and economic. This distinction, according to Niebuhr, justifies and necessitates political policies which would be necessary and even embarrassing if applied to matters of an individual ethic. Niebuhr writes:

The inferiority of the morality of groups to that of individuals is due in part to the difficulty of establishing a rational social force which is powerful enough to cope with the natu-

⁷ "Social Gospel Christianity and Racism," *Union Seminary Quarterly Review*, XXVII (1973), 153.

⁸ In Benson Y. Landis, *A Rauschenbusch Reader* (New York: Harper, 1957), p. 97.

ral impulses by which society achieves its cohesion; but in part it is merely the revelation of a collective egoism, compounded of the egoistic impulses of individuals which achieve a more vivid expression and a more cumulative effect when they are united in the common impulse than when they express themselves separately and discreetly.⁹

Niebuhr's analysis of collective evils enabled earlier black scholars to have a deeper insight into racism as a cultural, institutional, and systematic evil. William Stuart Nelson, Benjamin E. Mays, and others of that generation added Niebuhr's contribution to the insights they had gained from the social gospel in their opposition to racism. Their ethical thought was enriched by their knowledge of black religious experience, their encounter with black people, and their response to racist oppression.

Niebuhr, more than Rauschenbusch, attacked racism in a forthright manner and instructed black leaders concerning the best approach to overcome it. Niebuhr tries to deal realistically with racism as a stubborn collective evil. He understands that blacks must oppose this evil and steer a course between resignation and violent rebellion. He rightly suggests that power must be pitted against power in the black struggle for equality. Niebuhr goes on to say that "it is hopeless for the Negro to expect complete emancipation from the menial social and economic position into which the white man has forced him, merely by trusting in the moral sense of the white race."¹⁰ He admits that there are individual whites who identify with the cause of racial justice. "The white race in America will not admit the Negro to equal rights if it is not forced to do so."¹¹

The full force of Niebuhr's observations on race were never really taken into account until the black community and churches encountered black power. Even such an astute thinker as Martin Luther King, Jr., who read Niebuhr both carefully and critically, did not take these insights with great seriousness until he met the advocates of black power in debate and a leadership struggle. We need to read Niebuhr again and again as we search for strategic instruments for black liberation as we confront new phases of racism.

The Legacy of Dr. King

It is my contention that any viable position in liberation ethics in this country must take seriously the legacy of Martin Luther King, Jr. Thus

⁹ *Moral Man and Immoral Society* (New York: Scribner's, 1960), p. xii.

¹⁰ *Ibid.*, p. 252.

¹¹ *Ibid.*, p. 253.

far the pacesetters in the field have almost ignored his rich contribution, both his thought and his action. James Gustafson has a long chapter on theological ethics in America in one of his books.¹² I have searched in vain to find King's name in those 60 or more pages. The author would swear that he is not a racist, but the document speaks for itself. He is not alone. There are black writers who give King's ethics little if any attention. They are too busy quoting from white ethicists. Since our main task is to come up with some perspective in black liberation ethics, King's work is the more indispensable.

He is the bridge between the older generation of black religious thinkers and the present situation. George Kelsey, Benjamin E. Mays, Mordecai Wyatt Johnson, and Howard Thurman are among those who laid the ethical foundations for King's work. King, in his account of his intellectual development, does not pay adequate respect to black thinkers who prepared the way for him. At the time when he wrote, most black scholars would have claimed respectability by quoting white sources; why should he be the exception? And yet with our new consciousness of the importance of our "roots" we would be remiss if we did not examine his works in the context of the black heritage. Without the black church tradition there would not have been a Martin Luther King, Jr., as we know him. Without a religious experience that steeled black sufferers against hardships and inflamed their consciences against injustices, King would not have emerged as it were from the womb of the black church. Crozer and Boston only refined what he brought with him. Furthermore, his effectiveness as a leader among blacks, even among whites, may be explained only in this way.

King's pilgrimage to non-violence is well known. It would take too long to restate it here. What King sought was a method to overcome a systemic evil—racism. All of his white teachers had failed to indicate how the ethics of Jesus could deal with overcoming a massive social evil like racism. They had done their exegesis of Scripture and their theological reflection in such an individualistic manner as to render the Christian ethic ineffectual in dealing with a social evil like racism. In the West, Marx and Reinhold Niebuhr have been helpful, but King rejected both on theological grounds—his understanding of God and man.

King describes non-violent action as follows: It opposes evil actively. It is a method which is active spiritually. Non-violence does not seek to humiliate an opponent but cultivates understanding. It attacks the forces of evil rather than the persons who are evildoers because they themselves are victimized by evil. Non-violence accepts suffering without retaliation. King held that undeserved suffering is redemptive and can educate and transform human nature. Non-violence avoids internal as

¹² *Christian Ethics and the Community* (Philadelphia: Pilgrim Press, 1971).

well as external violence. One must refuse to hate.¹³

For King, love is the message; white non-violence is the method. He gets love from his understanding of Jesus and the method from Gandhi. He integrates these in his own thought, life, and program. Unfortunately, King accepts the Lutheran version of *agape* of the Lundensians rather than doing his own exegesis. The result is interpreting love as a giving love devoid of the input from *eros* and *philia*. Another weakness is the failure to reconcile justice and power in the theological grounding of his ethics. Unless we work at these deficiencies in King's ethical program, we will not have an adequate ethical perspective for the present and the future. Thus an affirmative attitude toward King's contribution does not require an uncritical acceptance of his position as a norm for all times to come. The genius of the norm which black Christians have used in the fight against racism has been the adaptability to new occasions and new duties.

Here the insights of John Bennett on "middle Axioms" prove useful. Our norm is the black experience of the Christian faith. Our goal is human liberation from racism among other social and personal forms of oppression. For us personal ethics must be subsumed under community ethics. The main focus of black liberation ethics must be social without neglecting a profound concern for personal ethics. We, therefore, have a norm and we have a goal. The middle-axiom thesis provides a means whereby the norm is brought in contact with a situation (racist oppression) to lead toward a goal which is racial justice/equality.

As we reflect upon King's program and seek to update his unusual contribution to ethical thought and action, we must find a way to modify the norm and the goal as we confront a new type of racism initiated by "benign neglect" and culminating in the Bakke case. The new racism is subtle, respectable, highly intellectual, and nation-wide. The white conscience no longer exists, or if it does, it does so in a callous, self-righteous, and antagonistic form. The white liberals are tired and many are now avowed racists. A Latin American theologian could have been describing churches in the United States when he said that in the face of the poverty-stricken masses the churches are too feeble to even deny their Lord. A colleague said to me recently that white churches are seemingly condemned to hypocrisy on racism.

The picture is dismal, especially when figures are translated into kith and kin and people you care about. But blacks have been in the freedom struggle a long time. In developing a strategy to move forward black church men and women, black ethicists and theologians have a major role. Our inspiration comes from our faith in the Lord of the church and from a communion with black saints and martyrs of the past. They did not fail their generation; we must not fail ours.

¹³ King, *The Pilgrimage to Non-violence, Stride Toward Freedom* (New York: Harper, 1958), p. 102.

Artificial Insemination as an Option in Cases of Male Sterility

Chaplain (1Lt) C. Michael Walker

The military chaplain is often asked to counsel with people in a crisis situation. He may also be called upon to provide moral or ethical guidance within his unit. One situation where these two areas meet is in dealing with a young couple who has recently been told that they will not be able to bear a child of their own. When a couple has come to the point in their relationship where they think they are ready for a child, and both want one, the news of a fertility problem very definitely presents a crisis situation in their lives and their relationship. If the husband is a young soldier, the effects of this crisis may be felt within his unit; the situation could be worsened by the fact that his peers and superiors do not understand, or are not even aware of, the problem. If the couple comes into the chaplain's office, whether on their own or at the suggestion of someone else, the chaplain must be able to help them to work through their feelings and emotions, and then help them to explore possible solutions so they can make a decision concerning their future.

If the couple coming for counseling simply has not been able to conceive, but has not sought medical attention, they should be directed to consult a physician and seek the proper medical testing. If they have



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been told by a medical doctor of a physical problem preventing conception, then the chaplain can begin by helping them work through the emotional aspects of the situation. Following that, possible alternatives will be explored. Some possibilities will depend on the nature of the fertility problem.

Many generations ago it was believed that if a couple remained childless it was because of some problem in the wife. Today, medical experts inform us that this is not the case at all. In many cases, the husband has a problem which keeps them from having a child. There may be many reasons for male sterility: a physical injury to the reproductive organs, a blockage in the passageway through which the sperm travel, or disease, such as mumps, in the reproductive organs. If the problem is a blocked passageway, this may be remedied by surgery, provided the testicles are producing sufficient amounts of normal sperm, which are simply not allowed to travel a normal path. In the case of injury or disease, the options are different. One would be to do nothing and remain childless. While some may choose this option, others will be delighted to find that there are alternatives. Probably the most familiar option would be adoption. At first glance this looks good, but on further exploration the picture here also begins to dim. Adoption has become more difficult in recent years, with increased use of birth control methods and the fact that more unwed mothers are choosing to keep their babies. One estimate states that a couple desiring a healthy Caucasian baby could expect a ten year wait.¹ The couple may not want to or be able to wait that long.

We live in a time of advanced medical technology, where things dreamed of in earlier times can be possible today. We can now present another alternative to the couple where male sterility is the cause of childlessness. This alternative is called Artificial Insemination (A.I.); it is estimated that each year 6,000–10,000 babies are born through artificial insemination with sperm from an anonymous donor.²

One definition of A.I. is: "The deposition of semen in the vagina, cervical canal, or uterus by means of instruments."³ Robert Francoeur, Associate Professor of Experimental Embryology, says, "The Creator has somehow shared with us his omnipotence. Having created us in his own image, he now asks us to share with him in the ongoing creation of mankind and man."⁴ Men have now learned that procreation can be accomplished by means other than sexual union.

¹ John Strossel, "One Answer to Childlessness—Artificial Insemination," *Science Digest* 87 (March 1980): 20.

² *Family Health* 12 (April 1980) 20.

³ Church of England: Archbishop of Canterbury's Commission on Artificial Human Insemination, *Artificial Human Insemination: The Report of a Commission Appointed by His Grace the Archbishop of Canterbury.*, (London: S.P.C.K., 1948), p.7.

⁴ Robert T. Francoeur, *Utopian Motherhood: New Trends in Human Reproduction*, (Garden City: Doubleday, 1970), p. viii.

Artificial Insemination of cows now seems to be widespread in the dairy industry, but when did it begin to be used in humans? Dr. Francoeur says that Dr. William Pancoast "performed" the first procedure of this kind in 1844 in Philadelphia, upon the suggestion of some of his students. The result was a healthy son who later grew up to be a successful businessman. The procedure was done without the mother's knowledge while she was anesthetized. Her husband was later told, and was glad of it.⁵ Although many would disagree with this doctor's ethic on the grounds of not obtaining consent, his experiment was a success, and much was learned from it. The Archbishop of Canterbury's Report, however, states that the first known case of A.I. was in 1790 in England, and the first case in America was in 1866.⁶

There are two types of A.I., *homologous* (by husband) and *heterologous* (by donor). Homologous uses the husband's sperm and is referred to as A.I.H. (Artificial Insemination by Husband). A.I.H. would be indicated when the husband is subfertile, rather than infertile, or if there is a motility problem with the sperm produced by the husband. It may also be used in cases where the wife's reproductive tract produces enzymes or other chemicals which would prevent the sperm from reaching its destination. In each of these cases the husband's semen is deposited into the wife in such a way as to make fertilization more probable. In essence, A.I.H. is used where the husband is unable to perform sexually, where the sperm are faulty, and when the environment of the vagina is hostile to the semen.⁷ In most circles, this procedure poses little controversy.

In heterologous insemination, a donor is selected and his semen is used; this is referred to as A.I.D. (Artificial Insemination by Donor).⁸ A third method is called A.I.H.D. or C.A.I. (Combined Artificial Insemination). In C.A.I., the semen of the husband and the donor are combined before insertion into the prospective mother.⁹ The use of A.I.D. is a very controversial subject, especially in religio-theological circles. The procedure, however, is relatively simple: take the semen from the donor and insert it into the woman. One doctor says he uses three donors each month. One specimen is used the day of ovulation, one the day before, and another the day after. He instructs the woman to have intercourse with her husband before coming in each time, as this helps prepare her body for more positive reception of the semen and enhances the possibility of pregnancy. Also, there is a psychological factor in that since they were together during this time, there is always the notion that the hus-

⁵ Francoeur, p. 1ff.

⁶ Church of England. . . , p. 11.

⁷ E. Fuller Torrey, ed., *Ethical Issues in Medicine: The Role of the Physician in Today's Society*, (Boston: Little, Brown and Company, 1968), p. 7.

⁸ Torrey, p. 58ff.

⁹ Harmon L. Smith, *Ethics and the New Medicine*, (Nashville: Abingdon, 1970), p.

band may be the father after all.¹⁰ When two or three specimens are used each month, the cost ranges from \$150 to \$400 per month.¹¹

One estimate says that there are more than a quarter of a million donor children in this country, and an additional 100,000 in other countries.¹² Two of the oldest clinics in the United States are the Shelton Clinic in Los Angeles, which has done this for more than thirty years, and the Tyler Clinic, in Westwood, California, which has been artificially inseminating women for over twenty years.¹³ More information about procedures and clinics can be obtained from the American Fertility Society.¹⁴

The Archbishop of Canterbury's Report lists three main uses of A.I.D.:

- (a) In cases of male sterility.
- (b) In cases of hereditary disease or defect in the husband.
- (c) In cases where, though neither of these conditions is present, the paternity of a man endowed with outstanding qualities is desired.¹⁵

A fourth group, "Single women who, though unmarried desire to bear children," was mentioned, but not discussed.¹⁶ A.I.D. also appears to be an attractive option when the husband has sickle cell anemia.¹⁷

For A.I. to be effective, it must be timed to coincide with ovulation. There are several ways to time ovulation. Perhaps the most common method is the use of the Basal Body Temperature. The body temperature changes quite a bit after ovulation, so one can tell when it has occurred. A newer method is called the fern test, and can determine the time of ovulation within six hours. Mucus is scraped from the uterus and examined every six hours to determine the time. The procedure is similar to a pap smear, but takes only the mucus.¹⁸ "Many physicians feel that a single insemination each month is sufficient. Others prefer two or three—to cover the entire period of maximum fertility."¹⁹ Sixty to seventy percent are pregnant after six months.

¹⁰ Dr. Dolphus Compere, interview held in Fort Worth, Texas, 19 June 1978.

¹¹ Strossel, p. 21.

¹² S. Leon Israel, *Diagnosis and Treatment of Menstrual Disorders and Sterility*, (New York: Harper and Row, 1967), p. 570.

¹³ James C. and Marti Hefley, "Babies in Question," *Today's Health* 48 (August 1970): 17f.

¹⁴ The address of the American Fertility Society is:

1608 13th Avenue South, Suite 101
Birmingham, Alabama 35256.

¹⁵ Church of England. . . , p. 7.

¹⁶ Church of England. . . , p. 9.

¹⁷ Bruce Hilton, et al, ed., *Ethical Issues in Human Genetics: Genetics Counseling and the Use of Genetic Knowledge*, (New York: Plenum Press, 1973), p. 162.

¹⁸ Compere interview.

¹⁹ J. D. Radcliff, "Artificial Insemination—Has It Made Happy Homes?," *Reader's Digest* 66 (June 1955): 78.

It is preferable for the donor to be similar in physical characteristics to the husband. He should be of proven fertility, favorable heredity, and have no evidence of gonorrhea, syphilis, or other transferable disease. He should also be at least as intelligent as both the parents, and have an Rh factor compatible with that of the wife.²⁰ In Great Britain, he must be married and have at least two healthy children of his own.

When fresh semen is used, it is either obtained by masturbation, or taken from the vaginal pool after the donor has had normal intercourse with his wife.²² Some women (wives of donors) prefer this, because they can feel that they too have had a part in helping a childless couple to have children. Many times the semen is obtained from a sperm bank. There, it is frozen and usually kept for one year, but has been kept for much longer. "Dr. Jerome Sherman of the University of Arkansas inseminated a woman with semen that had been frozen ten years; she became pregnant and had a normal child."²³ Normally three fluids a month are used for three months; the average conception rate after three months is 35-40%. One donor is used many times; the average specimen is 3-5 cc., and only one cc. is used for each insemination. Physical characteristics of the donor are recorded. The donor is paid \$25-30 per fluid, and the woman pays about \$300 for the three months. The sperm bank in Fort Worth ceased operation several years ago because of legal questions, but before it was closed, many of the donors were young doctors.²⁴

Because of possible legal trouble in the future, the gynecologist who performs the procedure often recommends that the woman go to another obstetrician for her pre-natal care. The other doctor is not informed of the procedure, and when the child is born, he naturally records her husband as the baby's father.

What seems to be one of the toughest legal and religious questions is whether the use of A.I.D. is adultery. In the case *House of Lords v. Russell* (1924), Lord Dunedin did see it as adultery.²⁵ Father Francis F. Filas, S.J., said, "Adultery is not mere physical contact. It is a violation of the marriage bond which is oriented to new life and in which the husband and wife have the right to each other's life-giving powers."²⁶ The question has come up in American courts a few times. The New York Supreme Court, in a divorce case, said the husband had given consent to the procedure, so he was given the right to see the child regularly after the divorce. But in a Chicago case when the mother tried to use it in a court to gain sole custody, her child was declared to be illegitimate and she was

²⁰ Israel, p. 576.

²² Church of England. . . , p. 8.

²³ Strossel, p. 21.

²⁴ Compere interview.

²⁵ Church of England. . . , p. 37.

²⁶ Hefley, p. 18.

declared to be an adulteress.²⁷ In 1968, the California Supreme Court said of the idea of adultery: "Since the doctor may be a woman this is patently absurd. It is equally absurd to consider it an act of adultery with the donor who at the time may be a thousand miles away, or may even be dead,"²⁸ and the report on "Responsible Marriage and Parenthood" of the United Presbyterian Church said, in 1962, that "to discover in artificial insemination by donor an act of adultery is certainly to give the word a meaning it does not have in the New Testament."²⁹

We cannot know the legitimacy of the child until it is determined whether A.I.D. is an act of adultery. We must also wait for this final word before we can know whether the father must legally adopt the child. There are no statutory requirements at this time, and some legislation is needed so we will know the legal status of the child.³⁰ Also, there are no federal laws concerning legal heirship.³¹ Some tentative solutions may rest in the policy of doctors. If three fluids are used each month, no one can know who the biological father actually is; and if the couple also has regular intercourse during the fertile period, how do they know the husband is not the father? And when the pre-natal care comes from a doctor who is not told, the birth certificate will bear the husband's name as father. In England, though, it has been determined that using the husband's name to register the birth of a "donor baby" is a violation of section 4, Perjury Act of 1911.³²

Why would a couple choose A.I.D. over adoption? Dr. J. J. Gold rejects A.I.D. because "carrying a baby for nine months doesn't make a woman a mother any more than fertilizing a woman's egg makes a man a father. Parenthood is in the sharing of joys and problems of raising a child."³³ But many couples seem to disagree: "The actual experience of maternity is for most women bound up with their deepest emotions."³⁴ Many couples are willing to take on raising a child of whose parental background they know nothing. It is much less risky to accept a child of whose background you know at least 50%.

Although some believe this factor may widen later gaps between parents,³⁵ one physician said in 1955 that out of 300 he had done, he knew of no divorces: "Husbands accept these children as their own. There is a feeling of gratitude toward the child who has made the family

²⁷ Ratcliff, p. 78f.

²⁸ Hefley, p. 56.

²⁹ Hefley, p. 19.

³⁰ Israel, p. 575.

³¹ Strossel, p. 23.

³² Church of England. . . , p. 40.

³³ Hefley, p. 18.

³⁴ Church of England. . . , p. 18.

³⁵ Church of England. . . , p. 25.

group complete.”³⁶ Dr. Alan F. Guttmacher said, “These children mean more to families than children conceived in a normal manner.”³⁷

Another area of conflict is between the idea of keeping this a secret and the idea of being honest. As pointed out earlier, some would consider certain aspects to be perjurous. There is also the question as to whether the child should be told when he is older. Unsuspected mating of children of a common father could cause hereditary problems.³⁸ These are questions which must be worked out as they arise.

In 1973, A.I.D. was still prohibited by the Roman Catholic, most Lutheran, and Orthodox Jewish groups,³⁹ although the Lutheran Church of America had taken a more liberal view in May, 1970.⁴⁰ The Anglican Church went on record against it in 1948:

Artificial insemination with donated semen involves a breach of marriage. . . . We therefore judge artificial insemination with donated semen to be wrong in principle and contrary to Christian Standards.⁴¹

Eleven years later the Archbishop of Canterbury came up with the following “Christian Aspects:”⁴²

- (i) The husband has allowed a “known doctor and unknown donor to cause his wife to conceive.”
- (ii) Because of the wife’s desire, she has let an “unknown person do for her what no one but her husband has the right to do.”
- (iii) The doctor takes a “creative function which throughout history has belonged to a man and a woman through personal sexual intercourse.” He has created “a new living person, for whom he will have no responsibility once it is born, and no obligation whatsoever.”
- (iv) The donor “alienates himself from his semen” which carries his characteristics.
- (v) The child “has a natural right to know who was the man who begat him and the woman who bore him.”

In May, 1962, the 174th General Assembly of the United Presbyterian Church in the U.S.A., meeting in Denver, became the first major Protestant group to express acceptance of A.I. The report accepted said,

³⁶ Ratcliff, p. 77.

³⁷ Ratcliff, p. 77.

³⁸ Church of England. . . , p. 41.

³⁹ Hilton, p. 255.

⁴⁰ Hefley, p. 19.

⁴¹ Church of England. . . , p. 58.

⁴² Geoffrey Francis Fisher, Archbishop of Canterbury, *Artificial Insemination by Donor: Two Contributions to a Christian Judgement*, (Westminster: Church Information Office, 1959), pp. 10-11.

however, that the physician should be convinced of the "intelligence and emotional stability" of couples before recommending this "radical social procedure." They urged a push for uniform state laws to protect the rights of the babies.⁴³

Much akin to the question of adultery is whether A.I.D. is a violation of the "One-flesh" concept as taught throughout the Bible. One view says:

Artificial insemination, to the relational view of marriage, must be considered a violation of the exclusiveness of the one-flesh union. To have its God-intended meaning, the syzygetic relationship must be exclusive. This principle not only necessitates monogamy, but also demands the partners refuse to allow any other person to invade the intimacy of the union. It would seem that the inclusion of a third party into the intimacy of conception, even though the method be surgical, would violate this exclusiveness. Because of the relation principle, therefore, artificial insemination must be rejected.⁴⁴

But it seems that A.I.D. does not violate the exclusiveness of the union, and the donor is not allowed to invade the intimacy of the union, as he is never present while the couple is being intimate. Since it is a medical procedure, with no contact between the woman and the donor, it seems more impersonal, and not a violation of "one-flesh."

Rabbi David Graubart, a Conservative Jewish leader, says that the Hebrew word *basar* in Genesis 2:24 means "one personality." "We're more concerned about the commitment of the couple to one another and to the child than the act of donor insemination."⁴⁵ If "one-flesh" denotes a unity in spirit and personality, as well as physically, and the couple agrees together to participate in A.I.D., how can that participation be a violation of that unity? It is, rather, a fulfillment and culmination of it.

In I Corinthians 7:3, Paul tells husbands and wives to fulfill their duties to each other. The Revised Standard Version renders it "conjugal rights." Robertson says, "Husband and wife have a mutual obligation to each other."⁴⁶ On verse 2, he says, "The main purpose of marriage is children," and Morris says that each partner has rights and obligations, and Paul tells us to pay what is due.⁴⁷ Does a wife not have the right to bear a child? And, then, does a husband not have the obligation and duty

⁴³ "Presbyterians on Marriage," *Time* 79 (1 June 1962): 83.

⁴⁴ Ebbie C. Smith, "The One-Flesh Concept of Marriage: A Biblical Study," (Th.D. Thesis, Southwestern Baptist Theological Seminary, 1960), p. 205.

⁴⁵ Hefley, p. 19.

⁴⁶ A. T. Robertson, *Word Pictures in the New Testament* volume iv, (Nashville: Broadman, 1931), 124.

⁴⁷ Leon Morris, *The First Epistle of Paul to the Corinthians*, (Tyndale New Testament Commentary Series), (Grand Rapids: Eerdmans, 1976.) p. 106.

to allow her, and help her, to have the child he cannot give her? We are told in I Timothy 2:15 that a woman's fulfillment comes through child-bearing. Does anyone have the right to tell a woman whose husband cannot give her a child that she cannot find that fulfillment through benefit of a simple medical procedure?

There is another question which may also surface: What if it were God's will that the couple remain childless? We must be careful not to attribute all chances and changes in life to the "will of God." We must remember that this world is affected by sin, and there is Biblical evidence that the whole creation was affected by Adam's downfall. Childlessness of a couple should not be attributed to the will of God any more than should the birth of a mentally retarded child. We must be careful when we begin to say which types of natural disasters should be attributed to the will of God (Luke 13:4). If the childless state were God's firm will, even A.I.D. would not be effective, as He could nullify these actions if He willed.

The conclusion reached at this time is that when a couple finds that the cause of their childless state is male sterility, and the doctor assesses their relationship and emotional situation to be stable and positive, A.I.D. may be a viable alternative. Although some believe it is a violation of the one-flesh union, if both parties are in full agreement, it could serve to fulfill and enhance that important union. But ultimately, the final decision must be made only by those involved. When confronted with a counseling situation in which a childless couple faces a case of male sterility, the chaplain might consider presenting artificial insemination as one of the possible alternatives.

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Dependents of Reserve Personnel: A Forgotten People

Chaplain (MAJ) Donald M. Bohn

What do you think of when you hear the phrase, "A Forgotten People"? Your first thought may be an ancient tribe of people of whom the world has lost track. The "forgotten people" in this paper, however, are a contemporary group—the dependents of military reserve forces. The group that overlooks them is the military establishment.

The purpose of this article is to consider the neglect of dependents of reservists, especially as it involves the chaplaincy, and to consider ways that the reserve chaplain may be able to help minister to the needs of these dependents.

Captain Bruce Hargreaves points out that "the single most important factor for reenlisting was the influence and attitude of the spouse/girlfriend/boyfriend."¹

Training Circular 16-30, *Ministry to the Married E-4's and Below*, points out that a significant change has occurred in the marital status of enlisted personnel on active duty. Quoting from The All-Volunteer Force and American Society," the training circular states: "A most



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¹ Bruce Hargreaves, "The Guard vs Spouses," *The Guard*, Vol. 15 (No. 1), 1980, p. 2.

dramatic change has occurred in the marital composition of the all-volunteer Army. The proportion of married enlisted men increased from 36.4% to 56.9% during the period from 1965 to 1976. During this same time frame, the average number of dependents per enlisted man increased from 1.02 to 2.47. In 1977, 43.7% of E-4s, the modal lower enlisted pay grade, were married."²

The information and figures listed above pertain to members of the military who are serving on active duty. I do not have available the percentages of married and unmarried personnel in the reserve forces, but I would expect them to parallel those of active duty personnel. In recent years many married persons have joined the reserve forces in order to supplement family income.

Considering the above information, one would expect the reserve forces to be implementing programs designed to reach out to the dependents of present and prospective members of the armed forces. This would seem to be especially important for the reserve forces in order to enlist the support of the dependents for the reserve program and of their family member's participation in it.

However, to the best of my knowledge, there are few, if any, such programs in existence in the reserve forces. This seems strange at a time when many reserve units are having difficulty in recruiting new members and retaining present personnel.

Recently I visited a unit in a nearby community. At the end of the drill I came upon the unit commander and the First-Sergeant talking to one of the enlisted men who evidently had made known to them his intention of getting out of the Guard after eight years of service. After giving him the routine "we need you" talk and starting to walk away, they turned and said, "You talk to him, Chaplain." I did talk with the soldier, and discovered that the reason he was considering leaving the Guard was because of his family. He recently had become a new father and did not know how his wife would react to his reenlistment. No attempt had been made to determine his reason for considering getting out of the reserve program, nor was any attempt made to talk to the serviceman's wife.

This is only one isolated case among many. I am sure that such occurrences are repeated hundreds of times. Indeed, I feel safe in saying that families of reservists are almost completely overlooked. They are a forgotten people.

However, some persons are aware of the problem and are concerned about it. Recently, I was called in with the division chaplain to meet with the division G-1 and G-5. Their concern was for the dependents of unit personnel, especially in regard to a mobilization of reserve forces. They pointed out that our units have instructed their personnel on what would occur if we were to be mobilized. Instructions have also been

² *Ministry to the Married E-4's and Below*, Training Circular No. 16-30 (Washington, D.C.: Headquarters, Department of the Army, 16 June 1980) p. 4.

given to them on how one might prepare personally for such an eventuality. However, we have not prepared dependents, beyond suggesting that the reservist share information with them. Talking with married personnel, I found that most of them had not shared any such information with their families. If there were to be a mobilization of reserve forces today, many families would be totally unprepared. The dependents would be almost completely ignorant of what to do, of what benefits they would be entitled to, or even how they should go about getting in touch with the service member if an emergency should arise which would necessitate his or her being notified.

This neglect of dependents is seen in all aspects of reserve activity, including chaplain concerns. Very few reserve chaplains have had much real contact with the spouses and families of persons in their units. In some units, located in small towns in rural areas, this may not be the case. In such units the chaplain and the reservists are often from the immediate area and are well known to one another in "everyday" life. In some of these units the chaplain will probably also be the civilian pastor to many of the unit personnel and/or their families. However, this is probably the exception rather than the rule. My own experience has been that the units with which I have been associated have not been in such a setting. Seldom have I had persons from my civilian parish as members of my military parish.

As we consider the problem of little or no ministry to dependents, we will note the fact that ministering in the reserve area is indeed unique and difficult. It is a ministry which occurs two days out of each month plus two weeks at annual training each year. Worship services usually have to be scheduled around other activities. In many units the rooms used for services are not very conducive to worship. It is only during the two weeks of annual training that the chaplain has access to a chapel. This helps to give a visible presence of the church to the soldier and provides a place which is worship oriented.

When one is aware of the difficulties of ministering to reservists, one easily realizes how much more difficult and limited the ministry to their dependents would be. It is somewhat understandable, then, why chaplains have not often ministered to dependents of reservists.

However, Chaplain (LTC) Lawrence V. Tagg, in his work titled, "The Religious Authority of the Military Chaplain," points out that one of the authority structures in which the chaplain performs ministry "is the rational-pragmatic medium which the individual chaplain or group of chaplains create in day-by-day ministry. It is created by each chaplain alone and yet in conjunction with other chaplains in any given chaplain program. It is an authority that is, to use Robert N. Bellah's phrase, 'a religious dimension.'"³ He goes on to say that this religious dimension

³ Lawrence V. Tagg, "The Religious Authority of the Military Chaplain," *Chaplaincy*, Vol. 1 (No. 1), 1978, p. 27.

is "created by the chaplains in the carrying out of their ministries."⁴ Chaplain Tagg lists three characteristics of this religious dimension, the first being "all-inclusiveness." In relation to this characteristic he says, "It means that every member of the military, every dependent and every retired person is a potential recipient of the chaplain's ministry."⁵

The quote above is written in an article basically concerning active duty chaplaincy. However, I think it would also apply to the reserve chaplaincy. Anyone with whom the reserve chaplain has contact, or anyone interacting with such persons, is a potential recipient of his or her ministry.

Colonel Quay C. Snyder, in his work titled, "What Does the Commander Expect from the Chaplain," says, "A very important qualification is possession of a genuine concern for people (love of your fellow human beings). Along with this is the ability to relate to all members of this unit, especially to the young soldiers and their spouses."⁶

All of us who have had any connection with chaplaincy in the military reserves would readily agree that it is difficult to minister in the reserve situation even to the military personnel themselves, and extremely more so to minister to their dependents. However, it is our duty, our calling, to discover ways that we might minister at least to some degree to all persons—reservists *and* their families. What is the answer? How might we, as chaplains, minister to those persons closest to our reservists—their families?

H. Richard Niebuhr has written: "Since the days described in the New Testament Christian ministers have preached and taught: they have led worship and administered sacraments; they have presided over the church and exercised oversight over its work; they have given pastoral care to individuals in need. Though at times these functions have been distributed among specialized orders of the clergy, still each minister, in his own domain, has needed to exercise all of them."⁷

It seems that over the years, the area of main emphasis of the parts of ministry listed above has changed due to the particular times and/or situation. I think this is true for the individual pastor. His main emphasis of ministry will be determined by the situation in which he finds himself. Possibly, the reserve chaplain, in his ministry to dependents, will find his main area of ministry to be pastoral care.

Returning to Niebuhr's writing we find these words: "A definite theory of the ministry always includes, furthermore, specific awareness of the nature and fundamental need of the people it serves."⁸

⁴ *Ibid.*

⁵ *Ibid.*

⁶ Quay C. Snyder, "What Does the Commander Expect From the Chaplain," *Military Chaplains' Review*, DA PAM 165-115, 1977, p. 6.

⁷ H. Richard Niebuhr, *The Purpose of the Church and Its Ministry* (New York: Harper & Brothers, 1956) p. 58.

⁸ *Ibid.*, p. 75.

Training Circular 16-30 emphasizes that "ministry must always put PEOPLE before PROGRAMS. The first task is to build relationships of mutual trust, concern, and unconditional friendship. Programs flow out of these basic relationships."⁹

Earlier in the same training circular it states: "Ministry depends upon knowledge of the people and their needs. What is ministry? Who are these people who have volunteered for today's Army? While a majority of today's volunteers are single a significant number are married, or will marry shortly after entering the military. Who are their spouses? What are their particular needs?"¹⁰

Chaplain (CPT) Ernest M. Shipe writing on creative worship and talking about worship services tells us that we must know our audience. He says, "Be sensitive to special needs and interests in the congregation. Loneliness, grief, joy, expectancy, dread of the future, tension over job or home problems are present in your congregation almost every Sunday."¹¹

In respect to pastoral counseling, Carroll A. Wise states: "Counseling is concerned primarily with the person. For this reason the relationship between the two persons—the counselor and the counselee—is very important."¹² And again he writes: "The central element in pastoral counseling, as in all pastoral care, is the relationship that the pastor creates with his people."¹³

Everything seems to point to the fact that the only way we are going to be able to minister to anyone, whether we minister by conducting worship, by counseling, or whatever, we are first going to have to know the people we hope to minister to. Thus, the first step we must take if we are going to minister to the dependents of reserve personnel is to get to know them.

"Ultimately, the best way to know who they are is to simply get out and get among them, getting to know them personally and in depth as one would do in any meaningful human relationship. There is no substitute for this kind of personal encounter, for it breaks down the stereotypes and enables one to know them not as recipients of labels, but as genuine, unique individuals. . . ."¹⁴

In our civilian parishes we are able to get to know our parishioners, to build relationships, by contact at Sunday Church School, worship services, committee and organization meetings, church socials and other

⁹ "Ministry to the Married E-4's and Below," *Op. Cit.*, p. 4.

¹⁰ *Ibid.*

¹¹ Ernest M. Shipe, "Creative Worship—Participation With God," *Military Chaplain's Review*, DA PAM 165-122, 1979, p. 13.

¹² Carroll A. Wise, *Pastoral Counseling—Its Theory and Practice* (New York: Harper & Brothers, 1951) p. 38.

¹³ *Ibid.* p. 221.

¹⁴ "Ministry to the Married E-4's and Below," *Op. Cit.* p. 6.

such means. However, even in the civilian congregation there will be persons with whom you will not have such contact and therefore will not establish a relationship. There must be contact for a real, positive, trusting relationship to develop. The only answer is VISITATION. Meet them in their home environment.

If home visitation is important in building relationships in the civilian parish, would it not be even more necessary in the reserve chaplaincy. It is the only way to build a relationship with the dependents and thereby be able to provide a real ministry to them.

I would be bold enough then to suggest that as reserve chaplains we may want to consider visitation in the homes of our reservists. I can almost hear some of my readers shouting, "That's impossible." I'm not so sure it is. If we make some effort we ought to be able to visit a large number of reservists' homes.

The chaplain should bring this concern for ministry to dependents to the attention of his personnel officer and commander. He should try to secure their support. With their approval, the chaplain may be able to spend part of his drill period visiting the homes of reservists living within a reasonable distance of the armory. In this manner he would be able to visit in a large number of the homes of unit members over a period of several years.

It is true that the drill period would not be the best time to make these calls since the military member of the family would not be present. However, it may have to suffice since the reserve chaplain has the pressure of time and commitment to his civilian parish. If the chaplain does have time, he may want to make some of these visits to reservists and their families on a weekday evening. It is possible that the commander, if he is convinced of the importance of this visitation, may consider such weekday visits as equivalent training for the chaplain and thus help ease the chaplain's already full weekend schedule.

One special area of visitation should take place regardless of whether or not you make these general family visits. I refer to visitation in a grief situation. When a reservist dies the chaplain should make a pastoral call on his or her dependents. A visit should also be made upon the death of a member of the immediate family of a reservist.

One problem for the chaplain in this area of visitation is in knowing when a death occurs. Many times, even on the death of the reservist, the chaplain does not learn about it until the next scheduled drill and then, sometimes, only through the "grapevine." If the chaplain is not receiving such information immediately, he should contact the S-1 or the AST and ask them to notify him of any deaths of members of the unit or of the death of any member of the immediate family of a reservist. Many times it only takes letting someone know that you desire to be given such information.

I feel compelled to mention here a few warnings, or suggestions, on making these grief calls. Your call should be because of a genuine

concern and love for the survivors, not because you see it as a "duty" to be performed.

Chaplain (MAJ) David C. Coulter writing on death within one's family relates the different ways fellow pastors tried to minister to him and his wife at the time of the death of their son, Ken. The first pastor called on them within an hour of Chaplain Coulter's return from the hospital where his son had died. It seems that the pastor had heard of little Ken Coulter's death from one of his own parishioners who was a nurse at the hospital. Chaplain Coulter felt from what the man said and did that his visit was little more than a nice gesture, an efficient discharge of duty. He suggests that "the warning to chaplains that comes out of this experience is to be careful about those times when a pastoral visit is seen functionally—when it is a duty to be performed."¹⁵ "Believe me," he writes, "the people can see through it without even trying."¹⁶

After visitation has occurred, some other areas of ministry with dependents should increase. The dependents will know the chaplain and will be more ready to confide in him and avail themselves of his ministry.

Counseling

One such area would be pastoral counseling. I always tell my ministerial interns that their opportunity to do much counseling will be quite limited since they will only be in our congregation for one year. Most persons will not share their problems and inner feelings with another person, even the pastor, unless they feel a real trust and a genuine relationship with that person. In most cases it will take almost that whole year to build a relationship with the members of the congregation. It will not be there at all if the potential counselee has no contact with the counselor.

Many times when a reserve chaplain becomes involved in marriage counseling, he only talks with one party—the reserve member. As anyone who has done any counseling knows, it is very difficult to be of much help in such a counseling relationship. One problem, of course, is the fact that only the one party is physically present at a reserve drill. The other problem is that the civilian member of the marriage, in most cases, is less likely to consent to talk with a chaplain who is a total stranger to them. Again, the value of home visitation and personal contact with dependents is apparent.

Chaplain (MAJ) Hershel M. Finney, Jr. has written: "... family counseling is often the most difficult type of counseling for military chaplains. Their experience is usually with the individual while their civilian counterparts often see nearly as many families as individuals. It is largely due to their infrequency of opportunity that military chaplains are usually more skilled in individual counseling than in family counsel-

¹⁵ David C. Coulter, "A Death in the Family," *Military Chaplains' Review*, DA PAM 165-109, 1976, p. 95.

¹⁶ *Ibid.*

ing.”¹⁷ This may be one place where the reserve chaplain does enjoy some advantage that the active duty chaplain doesn’t. He has the experience of family counseling within his civilian parish. This should be an asset to him if he is able to get the dependents of his reservists to come along for counseling.

The chaplain in his visits to homes and in all his contacts with dependents must, through his words and actions, convey to the dependents the feeling that he is available to assist them, as well as the reserve member of the family, with problems and so forth that may be bothering them. He is willing to serve as a counselor for them also.

Worship Services

Another area where reserve chaplains may be able to minister to dependents is in worship services. It would not be very practical or feasible to have dependents attend services held in the armories on every drill weekend. However, it may be quite possible to hold several special worship services during the year to which families would be invited and urged to attend. For instance, a special Christmas service could be held at the December drill to which all family members of reservists could attend. It would be advisable to use one of the families to participate in such a service which would help to give emphasis to family worship and stress that the dependents are also part of this “congregation.” If it is not possible to hold such a service during the drill period it may work to hold it immediately at the close of the drill.

Family Social Activities

Another area of ministry to dependents may be in sponsoring or promoting some family social activities. Family picnics and dinner dances for reservists and their spouses could be scheduled at various times during the year. It is true that many units do hold such activities. However, talking with some enlisted personnel I find that many such activities are planned according to the desires of some of the reservists and not really with families and spouses in mind. Indeed some persons stated that they never take their spouses and families to these activities because of the excessive drinking and language of some of the members that takes place at such gatherings. Possibly a family picnic or family-night dinner sponsored by the chaplain section would be a real answer for reservists and their families. It would provide them with an opportunity to get to know each other and also to get acquainted with the chaplain.

Other Programs

The chaplain can also perform a service to the families of reservists by supporting and “pushing for” programs to assist dependents. For

¹⁷ Hershel M. Finney, Jr., “Family Counseling—A New Approach,” *Military Chaplains’ Review*, DA PAM 165-122, 1979, p. 56.

instance, the G-1 and G-5 of whom I spoke earlier had called the division chaplain and myself in for that meeting in order to gain our support in backing a program to help prepare dependents for mobilization. The chaplain, with his access to the commander, can be of great assistance in causing such programs to at least be considered, or even to come into existence.

There are probably other programs which could be helpful for dependents. The chaplain should take time to discover what particular programs might be helpful for the members of his unit. It may be wise for the chaplain to sit down with his personnel officer and get his ideas and suggestions on ministering to the dependents of their military personnel.

When approached by dependents or the reserve member with problems that call for other assistance that the chaplain is not able or not qualified to provide, it is necessary for the chaplain to be aware of other persons and/or agencies to which he is able to direct the person in need.

Chaplain (COL) Emil F. Kapusta states that "Chaplains should be resource men, cognizant of the agencies and professions equipped to handle various social problems. They should be a 'referral' agency for the command."¹⁸

One main caution in all that has been stated above—do not try to take the place of the civilian parish or run competition to them. Our goal should be to compliment or supplement their ministry, to be an extension of their service.

There are several ways this may take place. One would be in the area of counseling. I have found that quite often some of the reservists that have come to me for counseling have been active members in their civilian congregations, some being close friends with their pastor. Because of this, they are hesitant to go to him with their personal problems. Going to the reserve chaplain who quite often is not from the same town does not seem as threatening to them. The same is probably true for the dependents. To be an extension of the home parish in such a situation would be to try to direct them to their civilian pastor where more extensive counseling can take place due to his daily availability. If they are not acceptable to this then at least try to have them agree to his becoming involved with you in the counseling situation.

In special services for reservists and dependents the chaplain can promote weekly worship by them in their own congregations and support local religious services and programs.

A real possibility may be for the reserve chaplain to attend a meeting of the local ministerium in the town where his unit is located and express to the local clergy his desire to be an extension of their own ministry. He may also enlist their suggestions on how he may minister to their members on drill weekends and during the two week Annual Training pe-

¹⁸ Emil F. Kapusta, "Social Concern From a Post Chaplain's Viewpoint," *Military Chaplains' Review*, Vol. 1 (No. 4), 1972, p. 49.

riod. In doing so the reserve chaplain may become a real help to the local clergy and a real pastor to his own military personnel and their dependents.

In Conclusion

As we have seen, the dependents of reservists are often a forgotten people. There is no apparent effort to reach out to fulfill the needs of the dependents by any area of the military, often not even by the chaplain section. Although the reserve chaplain is in a unique situation which limits his ministry to these persons, still there are some times and some areas where he can supplement the ministry of their civilian churches to them. Some of these areas are worship services, counseling, crisis visitation, supporting programs designed to assist dependents, and referral of persons to others who are equipped to help them in their particular need. The reserve chaplain also needs to be continually striving to discover innovative programs which will help him to minister to a greater degree to the families of his unit personnel. However, the whole range of ministry to these reserve families depends on getting to know them and their needs and this requires personal contact in the form of home visitation. It will cost the chaplain some time and effort. He will have to be willing to make such a sacrifice if he hopes to minister to the fullest to the "forgotten people"—the dependents of reservists.

I would close with this quotation from Chaplain (LTC) Joe M. Ellison: "In a day when youth cries, 'Take it to the streets'! the chaplain may gain credibility only when, like Moses, Christ, Francis of Assisi, Martin Luther, John Calvin, or John Wesley, he goes to the people. Of course, the successful chaplain has always done this."¹⁹

¹⁹ Joe M. Ellison, "The Reserve Component Chaplain," *Military Chaplains' Review*, Vol. 1 (No. 2), 1972, p. 60.

PERIODICAL REVIEWS

Consistency Can be Costly

“The Escalation of Commitment to a Course of Action” by Barry M. Staw, in *Academy of Management Review* (1981), Texas A & M Univ., College Station, Texas 77843.

When the decision is whether to cease a questionable line of behavior or to commit more effort and resources into making that line of action pay off, there is a tendency to escalate commitment above and beyond what would be warranted by “objective” facts of the situation.

Staw cites from a series of research studies done by himself and his associates showing that self-justification plays an important part in the decision to escalate, in that an individual who has suffered a setback might attempt to “turn the setback around” or to demonstrate the ultimate rationality of his course of action by committing new and additional resources. When choosing to commit resources, however, subjects in the study did not continue to persist unswervingly in the face of continued negative results or to ignore information about the possibility of future returns.

A follow-up study revealed that, even though individuals will reduce the commitment to a cause if the prospects for success seem bleak, they will continue to invest large amounts of resources when provided with an external cause of behavior. The public statements of policy made during the Viet Nam War, for example, indicated a tendency to find external reasons for setbacks by blaming monsoon rains and equipment failures. Norms for consistency is another factor contributing to an escalating commitment. Individuals, says Staw, can become committed to a course of action simply because they believe consistency is an appropriate form of leadership behavior. President Carter, for instance, was criticized for his ‘indecision.’

Both justification and consistency influences have been found to over-ride more objective elements of the situation. Staw offers some ways to restore balance to decision making: Individuals should seek and follow the advice of outsiders who can assess relevant issues of a decision situation without being responsible for previous losses or subject to internal or external needs to justify past actions; likewise, organizations that have experienced losses should rotate those in charge of allocating resources; those entering government or business can be retrained about the merits of experimentation over consistency.

—Elaine Tupy

*Protection
From What?*

"Imbalance of Power" by Donna Schaper, in *Sojourners* (Nov. 1981)
1309 L St. N.W. Wash. D.C. 20005.

Rape is far more than an act of violence. It is, maintains Schaper, a problem whose home is in our gender socialization, a continuum of our courtship patterns and sex roles.

In our culture, she continues, we teach our children that dominance is what is sexy, not mutuality. It is the man who asks for the date, the man who initiates sexual behavior. In any motion picture or TV program, it is the man who wins the woman over.

Biological distinction would appear to be the foundation of the act of rape, a fact which underlies the woman's sense of self. But here, says Schaper, the ironies begin. From men, women expect protection from violence, but as long as men are the protectors, it seems that women are the victims of their violence. A second irony is that doubt about strength, and not strength, causes males to do violence to women. Not sex but power is their goal. Because women are an easy mark, the male "proves" himself in an act of violence.

Furthermore, the tragic history of sexual violence is that women are actually blamed for the violence done to them. Finally, women still have the tendency to accept the blame. In these ironies, Schaper sees the bedrock of sexism—the unequal distribution of power on the basis of sex, regardless of individual merit or difference. "The non-reciprocal fact of rape . . . is the bottom line of women's status and discrimination, and neither our theologies nor politics can encompass it."

Only when women have internalized that they are not responsible for rape, says Schaper, can they then begin to respond to it socially rather than personally and take action. First, they need look no further than their own homes and child-rearing practices to change the stereotyping of sex roles and the socialization of their children. They can take responsibility for their own protection and have the option of sharing the

social burden by helping to make their neighborhoods safe, and by holding public authorities accountable for the services they're contracted to do. Schaper believes the churches have a specific responsibility in that it is ideally suited for the transformation of social values. "We legitimize social action on the basis of the gospel's demand to seek the kingdom."

—Elaine Tupy

Babies and Booze Don't Mix

"Chemical Effects of Fetal Alcohol Syndrome" by *Digest of Alcoholism Theory and Application* Jan 1981, Vol. 1, No. 2, Johnson Institute, 10700 Olson Memorial Highway, Minneapolis, MN 55441

With the growing statistics of chemical dependency in the world, it would be well to face some important facts. Pregnant women who abuse themselves by chemical dependency or lifestyles abuse their unborn children. They run the risks of endangering their children with Fetal Alcohol Syndrome (FAS), which is the effect of prolonged alcohol in the unborn child. "Alcohol passes the placental barrier freely which results in alcohol concentration in the fetus." Tests indicate that the alcohol level in the fetus will be the same as in the mother.

Mental retardation, hyperactivity, slow development and perceptual motor retardation are some effects of FAS. Unless change is made, and the problem is dealt with, FAS will perpetuate social and economic problems in the near future. After all, the future lies in our children.

Pregnant women who consume as little as two alcoholic drinks daily risk FAS. With the consumption of two drinks the child's intrauterine growth is stunted by 2-5½ ounces. Statistics of stillbirths are alarming also because of pregnant women who are moderate to high users of alcohol during pregnancy. According to a recent Boston study, physical birth defects increase in women who are pregnant and are abusers of alcohol during pregnancy.

The effects of FAS are far reaching. FAS accounts for "major organ system malfunctions" such as "heart murmurs and other cardiac problems." Benign tumors, liver abnormalities, spine and rib cage problems are also other effects of FAS.

It is imperative that people be educated in these destructive effects of chemical dependency. Children have the right of protection and care, especially when they are the most defenseless.

—Chaplain Thomas G. Westall

A Moral Desert

"Computers and Business: A Case of Ethical Overload" by Joseph F. Coates, in *Vital Speeches of the Day* (Oct. 1981), Box 606, Southold, N.J. 1197.

Computer and telecommunications technology will have revolutionary effects on our lives—effects which are comparable to the effects of the light bulb or automobile.

An awareness of this revolution, says Coates, makes it essential to consider the long-term ethical and moral implications of this technology as it moves into society. Coates views corporate ethics as an intellectual and spiritual wasteland where immediacy and return on investment dominate policy. "Unless the moral and market structure of our society is changed, the capabilities of this technology can never be brought to fruition."

In the use of energy, for example, where there is a pressure to conserve, Coates maintains it is possible to put a device on a junction box of a house for \$50 to \$125 that would give the home-owner complete control over the use of every function in the house. We don't have it, he says, simply because it is in no one's interest to produce it. Likewise, he sees technology for the handicapped as an enormous market failure in America, because there is no way to make a buck out of it.

Each entrepreneur is rightly concerned with his own self-interest, says Coates, but adds that if these interests are to reflect the collective interest in the long run, it is essential to examine the potential consequences of technology. The primary drives in increased robotization, for example, are international competition and productivity development. However, questions of the effects of workers—of displaced workers, of migration of jobs, of putting people and machines in close proximity—are issues which need public discussion and the development of a new business ethic.

The tendency, contends Coates, is to act in ignorance. No one knew that the people who were manufacturing contraceptive pills were manufacturing phlebitis. But instead of recognizing there was a problem to be solved, there was denial.

Business today is a win-lose game, says Coates, which . . . "leads to a perpetually adversarial view and an inability to cooperate when cooperation is what is required by complexity."

—Elaine Tupy

*Finding a New
Moral Definition*

"Who, Now Will Shape the Meaning of America?" by Richard John Neuhaus, in *Christianity Today* (Mar. 1982), 465 Gundersen Dr., Carol Stream, Ill. 60187.

A fundamental change in our modern society is the collapse of a dominant secular world view. What is being challenged, says Neuhaus, is the lack of moral purpose behind our political philosophy today. Our government, in other words, is out of tune with, and frequently in conflict with the values of the American people. "Those values are religiously based, and religion therefore bears a heavy responsibility for the moral reconstruction of the American experiment."

For the most part, maintains Neuhaus, mainline Protestantism has abdicated its culture-forming responsibility. He traces this task back to the Puritan tradition out of which came the "mainline" or liberal Protestants. Although these present day churches are not all Puritan in a theological sense, they did accept historically the culture-forming tasks of the earlier Puritans which represented thoroughly Americanized Christianity and the effort to Christianize America. The truth claims of faith, however, were eventually domesticated and placed in service to a society moving toward a socialized version of a beautiful vision.

But such a Christianity could no longer shape culture, says Neuhaus, because it had been thoroughly assimilated into the culture's vision of its own happy and inevitable future. Today, a new Religious Right has proclaimed itself as the new voice of America's morality. Neuhaus views this phenomenon as misguided and potentially dangerous in that it rails against the symptoms of social ills while celebrating the individualistic and materialistic drives which feed these ills. But he also views it as encouraging in that it represents a Christian confidence that God is at work in the world. "But because the new Religious Right is conceptually destitute, ethically undisciplined, and addicted to divisiveness, . . . I neither hope nor expect it to become the new elite in giving moral definition to America."

Who, then, will take the lead in reconstructing the public philosophy of what Neuhaus defines 'post-secular' America? The task, maintains Neuhaus, is up to all of us. "Jews, Christians, and believers without a faith to believe in must join in the common enterprise of reconstructing a public philosophy that acknowledges the transcendent, which alone can humanize the mundane. It is to rediscover the proposition of America."

—Elaine Tupy

The Most Important Tool

"Printed Sermons: Help or Hindrance" by G. Avery Lee, in *Proclaim* (Jan.-Mar. 1982) 127 Ninth Ave. North, Nashville, Tenn. 37234.

How to look at, evaluate, and learn from the sermons of other preachers is the thrust of Lee's article. He cautions that we can't always use another man's sermons but can learn from them and assimilate what we learn. "Imitation isn't necessarily bad unless it causes a void in one's own thought, work, experience, and expression of God's word."

As a profitable discipline, Lee suggests the reading of at least one book of sermons a year, which, he says, should include a few with whom we thoroughly disagree, to enable one to do a better job in presenting what one feels and believes.

In reading sermons, he says to look for specific matter; in other words, compare what different men are saying about the same doctrines or ideas, and note how old ideas are expressed in new ways. Keeping a card file on a few subjects or doctrines and making notes on quotations that strike a chord he thinks is helpful.

Lee offers specific questions to keep in mind when reading a sermon: (1) How was the Bible used? Was it expository, textual, or merely incidental? (2) What was the sermon's purpose? Was it purely evangelistic, missions, stewardship, or a combination? (3) How was the progression of ideas developed? (4) How does the sermon sound when read aloud? (5) Is there a fresh approach? A new idea? (6) How was the sermon applied to the specific time? Did it relate to the issues of the day? Lee suggests reading the nineteenth century sermons of two Americans, Henry Ward Beecher and Phillips Brooks, and two Britishers, Charles Haddon Spurgeon and Frederick W. Robertson. For collections of sermons, he recommends Andrew Blackwood's *The Protestant Pulpit*, Paul Butler's *Best Sermons*, and *Twenty Centuries of Great Preaching*, edited by Clyde E. Fant, Jr., and William M. Pinson, Jr.

The period between 1935-1955, says Lee, produced many published sermons by Americans worth reading: Harold Vosley, Harry Emerson Fosdick, Halford Luccock, Paul Scherer, Samuel Schoemaker, Ernest F. Tittle, and Leslie Weatherhead. Black preachers on his list are Gardner Taylor and Manuel Scott. Also mentioned are James Stewart of Scotland and Helmut Thielicke of Germany.

—Elaine Tupy

*An Engine for
Shaping Character*

"The Moral Crisis in American Capitalism" by Robert Wuthnow, in *Harvard Business Review* (March-April, 1982) Boston, MA 02163.

The market place in America is based on three moral assumptions which, for those who participate in the market place, sustain belief in their own goodness and decency.

The first is that the market place is an arena where one discharges a moral duty. "Because individuals' actions can affect the well-being of a society, they represent more than strict economic calculation; they are a way of discharging both civic and social responsibility."

A second assumption about capitalism is that it allows individuals the freedom to make choices and to be responsible for their actions. In this sense, says Wuthnow, an individual derives esteem in being *able* to make a choice and to be held accountable for it. A third assumption is that economic laws are beyond the control of individuals. "Thus, while capitalism imputes moral meaning to the market place and holds individuals responsible for their economic choices, it also absolves them of guilt by providing a scapegoat for the system."

Wuthnow maintains these assumptions are fluctuating in the face of current technology and sees the market place and technology existing in an uneasy balance because of imperceptible shifts which threaten to undermine these basic tenets. The growing complexity of the market place, for instance, makes it difficult to believe participation contributes in any significant way to the public good. And the growing use of fiscal planning by government and private sectors alike is undercutting the notion that economic realities are 'inevitable'.

While the meaning of these changes is not yet clear, Wuthnow believes technology can replace the market place as a moral forum which can support these three assumptions—but in a different context. Society takes pride, for instance, in the moon landing, the space shuttle, and high-speed computers. And a sense of accomplishment comes from contributing to technological feats, being knowledgeable enough to discuss them with family and friends, and reaping the benefits of home computers, microwave ovens and the like. "Technology, then, promises society not only economic value but also a new legitimizing moral code. Technology, in truth, acquires legitimacy because it promotes economic progress, and more important—because it supports the self-worth of individuals."

—Elaine Tupy

BOOK REVIEWS

The Unchurched: Who They Are And Why They Stay Away

J. Russell Hale

Harper & Row, Publishers, San Francisco, CA 1980

James Russell Hale teaches in the field of Church and Community at the Lutheran Theological Seminary, Gettysburg, Pennsylvania; he is also Director of the Advanced Studies Program there. He was a parish pastor before embarking on a teaching career. He has been a consultant for denominational and interdenominational research projects. He travels and lectures widely and is the writer of numerous books and articles in the fields of ethics and social concern.

This is a book about what happens when one listens to the unchurched, according to the author. It is the distilled essence of an earlier (1977) exploratory study and subsequent refining questions and critiques by assemblies, workshops, and teaching seminar. The initial study was a first of its kind and helped generate further researches of value concerning "the phenomenon of the unchurched."

The book begins with "an overview of the contemporary religious scene in which the enigma of the unchurched is enacted. . . ." Hale outlines relevant aspects of American religious history, problems of conceptualization in dealing with the matter of the unchurched, and his methodology in the study. There is "an initial glimpse of the existential dimensions of unchurchedness" in the words of three persons who are themselves unchurched. A summary is presented of the known data regarding "the extent and distribution of the unchurched in the United States." Part Two describes the approaches used in his research of what the author labels the Land of the Unchurched and profiles the six counties chosen. Part Three identifies ten categories of "unchurchedness" by Hale's own labels, defines each type and illustrates them with anecdotal

material. Part Four includes some reflections about the significance of the comments made by the unchurched during the study. It also looks at "the implications of [the] findings for [sociology of religion] theory and research . . . and for the churches" in terms of renewal and evangelization.

Hale concludes with many others that church renewal—"prelude to all evangelization efforts"—is a formidable task in today's world. The outlook for "the religious situation in the United States in the 1980s" is extremely difficult to prognosticate in terms of "the data presently available." He finds one grave certainty in the situation: . . . "80 million Americans remain outside the churches now. Their alienation is extensive and deep. They will not easily be won from the streets into the pews. Whether their numbers grow or decline, the unchurched will persist as a sturdy band for whom the churches are optional or dispensable institutions. If 'plausibility structures' are required to perpetuate the traditional truth claims of Christianity in the United States, they are not yet evident for 40 percent of the population."

—William E. Paul, Jr.

A Theology of Preaching: The Dynamics of the Gospel

Richard Lischer

Abingdon, Nashville, TN 1981

Richard Lischer is assistant professor of homiletics at the Duke University Divinity School, Durham, North Carolina. He has degrees from Concordia Senior College (B.A.), Fort Wayne, Indiana; Washington University (M.A.), Saint Louis, Missouri; Concordia Seminary (B.D.), Saint Louis; and King's College, University of London (Ph.D.), England. He is the author of *Marx and Teilhard: Two Ways to the New Humanity*. His articles have appeared in such publications as *The Christian Century* and *Religion in Life*.

This is a recent addition to the *Abingdon Preacher's Library*, a series edited by William D. Thompson. Dr. Lischer presents here "a theological preface," aimed at showing "how theology informs preaching and how preaching . . . informs theology and brings it to its final form of expression."

The five chapters of the book intend to offer a series of successive "perspectives from which to view a single topic: the dynamics of the gospel in the event of preaching." The author perceives current preaching as suffering from "a certain theological homelessness," which results in in-

substantial, incoherent, unauthoritative, and irrelevant pulpit efforts. Only a good working relationship, a healthy interaction between systematic theology and preaching—both of which have their basis in the gospel and “persist only through the sponsorship of the church”—can resolve the problems and return preaching to its important and necessary function as “the final expression” of theology.

Subsequent chapters present the author's prescriptions for improving this situation. He discusses why there is needed a clear understanding that “[t]he promise of the resurrection brings with it the commission and the power to preach.” The situation also demands an understanding of preaching as dialectical in nature, a proclamation aware of the interacting forces of law and gospel. Furthermore, preaching the Word of God, in effect, makes it the Word of God; no matter how ineffectual the preacher, God can make of it what he wills. Finally, “sermons are ultimately addressed to God, whose word of love both invites and enables response.” The paradox in this situation: to whatever extent the sermon works for good in the lives of listeners, to that extent God is glorified. In order to measure up to all this, preachers “need to utilize the resources available to every Christian. . . . These include baptism, the community of the past, the brothers and sisters of today's church, the Scriptures, prayer, and the Holy Spirit.”

—William E. Paul, Jr.

Managing Conflict From the Inside Out

Marc Robert

Learning Concepts, 1982 (Distributed by University Associates)

Marc Robert, Ed. D., is the coordinator of staff development for the Los Angeles Unified School District. He directs the training of over seventy thousand employees in various lines of work at all levels. Dr. Robert's teaching career has included professorships at California State University at Los Angeles, Pepperdine University and William Glasser's Institute of Reality Therapy. Other books are *Loneliness in the Schools* and *School Morale*.

This excellent book produces much more than the title promises! In fact, I expected to find another “How To” book for professional consultants in the area of conflict. The basic principle of this book relates to people—not organizations. You will find valuable help in reading it. It is packed with ideas and practical exercises that anyone can use.

Those in the social or helping professions will find scores of items that can be used practically in most settings.

Roberts states in the introduction that “this book is based on the premise that interpersonal conflict is best handled by those who have a

clear sense of themselves and of their uniqueness." The early part of the book explains this position, and then provides a self-administered survey to check one's self.

The price of the book is worth his practical discussion of the difference between one's "Principles and Preferences." Add to this the concepts of "trust credits," the "power of optimism," "avoiding assumptions," and learning how to recognize "day-to-day conflict traps," and you'll probably agree that whatever the cost to you—it's worth it.

The author discusses common problems of unavoidable conflict, anger, personal control, humor, and then lists fourteen strategies for conflict communication. Even physical violent conflict is included.

In analyzing one crucial part of conflict, the author spends considerable time providing a way to assess one's ability to understand "power and conflict," along with "problem solving conflict." Helpful self-administered survey instruments enable the reader to investigate this entire area.

For the individual who is interested in third-party conflict management, Roberts has included a chapter which is helpful. Basic, appropriate questions are suggested which can assist all parties to focus prior, during, and following the resolution of the conflict.

In closing, the author writes about the situations where "you lose." This practical language relates conflict with stress. The final chapter is a detailed, annotated bibliography which will probably prove helpful for those who wish to investigate even further.

As far as I am concerned, every Army chaplain and every church connected worker can benefit by reading *Managing Conflict From the Inside Out*.

—Cecil D. Lewis

The Myth of Masculinity

by Joseph H. Pleck

The MIT Press, 1981 228 pages

Joseph Pleck has been writing about men, masculinity and sexuality for several years. During that time, he has studied and researched the usually accepted reasons which are given for an individual affirming his (or her) sex group.

His disagreement with the Male Sex Role Identity (MSRI) paradigm takes the form of a rebuttal of eleven propositions which make up the paradigm. This rebuttal is contained in the first 132 pages and is as thought provoking as it is thorough. Many studies which address differ-

ent aspects of the MSRI paradigm are examined and critiques from the view point of that which constitutes good research, from the author's perspective.

The latter part of the book is made up of Dr. Pleck's presentation of an alternative paradigm, which he calls the "Sex-Role Strain" (SRS), and studies which tend to support the 10 propositions comprising the paradigm.

All of this propositioning and counter propositioning may leave one's head spinning unless there is a genuine interest in examining some beliefs about sex roles and their acquisition. The book is not written from a lay perspective and tends to be more of a learned approach to the subject. A number of resources are cited both in the chapters and in the appendix and bibliography. This may be one of the most valuable aspects of the book.

The cost of the book is \$17.50. That is high for 200 pages and suggests the technical nature of the material.

—Chaplain (LTC) James McKinney

I Believe In The Creator

James M. Houston

William B. Eerdmans Publishing Company, Grand Rapids, MI 1980

James M. Houston is a Christian layman who taught geography under a Fellowship at Hertford College, Oxford University, England. He left Oxford in response to a call to go to Vancouver, British Columbia, to found a Christian interdisciplinary college. Against considerable odds, he was successful. Regent College, incorporated into the University of British Columbia, has become a center of Christian teaching in Western Canada; Houston serves as its Chancellor. He has published one previous book, *A Social Geography of Europe*.

This book is one of a series that now numbers nine volumes, edited by Canon Michael Green of St. Aldate's, Oxford. Each of the volumes represents a recent look at some controversial area of the Christian faith by a writer of a different cultural background. All of the writers, however, are biblically oriented and "focus . . . on the current, practical meaning of their topic for the general reader." James Houston's contribution offers certain "signposts that [he hopes] will help the ordinary Christian to walk in his pilgrimage towards a deeper understanding of God as Maker of Heaven and Earth."

Houston regards most modern persons as spiritually bereft, as seeing a worldly "landscape of wilderness where the Creator is absent

...” Such an outlook adversely affects all human structures. Being a profound expression of “[d]isloyalty to the creation ordinances of God . . .” it results in alienation, a sense of the absurdity of life, a “secularized providence,” and a “technocratic view of man and nature . . .” that is potentially fatal to the race.

The antidote for this pervasive spiritual sickness is a profoundly reshaped world view that acknowledges the fact of our being at home *only* “in the biblical landscape of creation.” Using an erudite and persuasive combination of biblical, philosophical, literary, and experiential materials and insights, the author traces a path from “signpost” to “signpost” toward a belief in the Creator. This journeying arrives at the biblical Creator-Redeemer, “the hypostatic union of Creator and creature” in Jesus Christ, in whose resurrection a new covenant has been established for “mankind and all creation.” Belief in such a Creator changes the God-less wilderness landscape by restoring the biblical landscape with its belief in One by whose “Word all things were made, all things hold together, and all things have meaning and purpose.”

—William E. Paul, Jr.

The Scope and Authority of the Bible

James Barr

The Westminster Press, Philadelphia, PA 1981

James Barr is Regius Professor of Hebrew at Oxford University in England. He is the author of numerous published articles and reviews, a contributor to Bible dictionaries and theological works, a lecturer of renown, and the writer of several books, including *The Bible and the Modern World* and *Fundamentalism*.

This is a collection of seven essays based on lectures delivered by the author in the United States, England, and South Africa during the period 1975–1979. The unifying factor is the interest of each in some important aspect of “the nature, authority and use of the Bible.” Together they represent Barr’s recent thinking, “develop some of the lines of thought pursued in his earlier writings,” and take into account subsequent discussion of his previous work.

The collection begins with “a fresh synthetic view of . . . biblical narrative [in] relation to history [and] to theological substance. . . .” There is a chapter about the basic relationship between modern religious/secular biblical study and theology, and another concerning the problem of the historical-critical method of reading scripture and its

effect on theological interpretation. The authority of the Bible within the church is examined, followed by an essay on "The Problem of Fundamentalism Today." A sixth chapter looks at "the broad cultural and social effects which the Bible has exercised . . .," the diverse political effects of the past that need classification and interpretation in order to inform modern understanding of any potential future biblical/political application. The final essay, "The Bible as a Document of Believing Communities," notes "the plurality of the believing communities . . . and also the plurality of the sorts and levels of believing communities." It traces "various ways in which the Bible, though historically derivative from the life and tradition of the believing community, can and must function as a prime and controlling [ethical and theological] paradigm within the continuing life and understanding of that community."

—William E. Paul, Jr.

When Bad Things Happen to Good People

Harold Kushner

Schocken Press, 1981, 149 pp., \$10.95 Hardbound

What *do* we do with the problem of evil in the world? What do we chaplains tell the young troop whose girl friend has just jilted him, the major who has been passed over for Lt. colonel, the family whose child has been struck down by a car, the spouse who has just been widowed by cancer? Do we say that what has happened is part of God's grand scheme or that God only gives suffering to those who can bear it? And do not these answers only, at best, confuse the people we are trying to bolster and comfort, making them feel guilty and causing them to be angry with God?

Rabbi Harold Kushner wrote *When Bad Things Happen to Good People* because he himself had suffered and could not justify his suffering in any theologically acceptable way. His answer to the question of how a kind and loving God can let bad things happen to good people is not couched in tradition theological language or argumentation. What has occurred, he writes, is not part of God's plan or a result of a decent person's sins. It is a function of a random universe, bad luck, if you will, and not some harsh punishment of the Almighty.

Rabbi Kushner is positing a limited God, one who cannot control the details of human fate, who will not interrupt the workings of his magnificent creation and the orderliness of the universe he fashioned. It is not that God has no compassion. He simply lacks the power to correct the imperfections, the accidents and tragedies which occur.

This concept preserves the innocent sufferer his innocence and the good Deity we would all wish to be there his goodness.

When bad things do happen to good people, "we are left either hating ourselves for deserving such a fate, or hating God for sending it to us when we did not deserve it." (p. 21.)

Of particular interest is Rabbi Kushner's exposition and treatment of the Book of Job. The challenge he leaves us with is to grow to independence of choice using the gifts God gives us to cope with the bad things that life often presents us with, especially when we think that our lot is not deserved.

—Chaplain Joel R. Schwartzman

The Family and the Fellowship: New Testament Images of the Church

Ralph P. Martin

William B. Eerdmans Publishing Company, Grand Rapids, MI 1980

142 pp. \$4.95 Paperback.

Ralph P. Martin is Professor of New Testament at Fuller Theological Seminary, Pasadena, California. He is the author of numerous books in the field of New Testament and Early Christian studies, including a two-volume work entitled *New Testament Foundations*.

Martin believes that many modern Christians need some reorientation to the church's importance in God's design and a more positive attitude about it. He writes to help such persons grow in "appreciation of what church life can mean in both descriptive and practical . . . terms." He seeks "to produce a simply composed yet fairly comprehensive summary of what the New Testament has to say about selected themes of the church and its role in the believer's life."

The study begins with an examination of the idea of the church and its sources. The second chapter of Acts is then surveyed, "where the church reads its birth story," focusing on the events and meaning of Pentecost. Delineations of important perceptible nuances of the word "fellowship" (*koinónia*) follow, as do commentaries on charismatic gifts, the varied types of ministry, and the means of grace as all of these find expression in the New Testament. The "vexatious question" of organic church unity is discussed, based on the 17th chapter of John's gospel. "The Church and the World" is the title of a penultimate chapter, which sketches the biblical concept of "world," outlines the early church's "self-awareness" and traces the developments that led to the institutional church and eventually to the Constantinian and post-Constantin-

ian concept of Christendom. It also offers guidelines that emerge from all this by which modern Christians may think through and decide upon "crucial matters." The final chapter looks at "the church as a sociological entity [and] how it functions as a need-fulfilling agency in the community." This involves various models—Protestant, Reformed, Catholic—that need individual evaluation and correction by means of referral "to the form of the church viewed in its scriptural matrix." Martin finds and defines three relevant predominating biblical images, which are described briefly under the headings "The Temple of the Lord," "The Body of Christ," and "The Family of God," for the evaluative and corrective process.

The chapter notes, Scripture index, subject index, and "Index of Modern Authors" all contribute to the usefulness of the book as a study guide and refresher course regarding the church.

—William E. Paul, Jr.

Islam: A Concise Introduction

D. S. Roberts

Harper & Row Publishers, San Francisco, 1981

D. S. Roberts lived and worked for years in the Middle East as a successful architect and businessman. He is now a frequent lecturer at British universities.

D. S. Roberts introduces the Western reader to the laws, customs, economics, religion and history of the Islamic world in a concise manner. He accomplishes this awesome task by highlighting the main features of Islam against the general background of relevant world events which have occurred in the past 100 years. Roberts explains that the function of Islamic society is to fulfill the divine will in *all* that is done in the individual Muslim's life. He does this while presenting a fresh, unbiased look into the mind and spirit which framed the reality of Islam as it is today.

Roberts manages to avoid the common pitfall of presenting Islam as either uncompromising and uncivilized or mysterious and incomprehensible. He skillfully avoids the error of attacking or passing moral judgement on the religion of Islam and its faithful. Rather, he examines Islam objectively with the intention of seeing the Islamic movement as it sees itself.

Although the main features and basic beliefs of the Muslim faith are described in Chapters 1, 2, and 3, this is not a book primarily about religion. Roberts explores the social politics of Islam in theory and practice while examining present customs in business, contracting, and deci-

sion making as they impact upon the "Oil Factor" in chapters 4, 8, in the conclusion. Here Roberts examines how the teachings of Islam are reflected in the political and social institutions of nations such as Iran and Saudi Arabia.

The conclusion is the most important part of the book. It outlines the historic processes initiated by the "Oil Factor" which have shifted Islam back into the center of world politics. Roberts shows why the Muslims believe oil is an instrument of ideology and political will. He gives their theory that the oil was placed beneath their lands by Allah to solve political problems and restore Islam to former dominance in world history. Roberts substantiates this theory with statistical information on the billions of dollars which flow into the Near East and the subsequent Muslim control of the Western economy by re-investments.

This book lives up to its title. It is a concise introduction that contains depth and historical accuracy. It contains valuable reference materials and information which provide one with a ready reference on Islamic social customs, religious requirements, and cultural development. It is highly recommended as a resource for Western religious leaders as the need to understand the soul of the Muslim community increases in our pluralistic society.

—Chaplain (MAJ) William S. McAllister

True Prayer: An Invitation to Christian Spirituality

Kenneth Leech

Harper & Row, Publishers, San Francisco, CA 1981

Kenneth Leech is a graduate of King's College, London, and Trinity College, Oxford, England. He trained for the Anglican priesthood at Saint Stephen's House, Oxford, and was ordained in 1964. He is the author of *Youthquake*, a study of the fifties and sixties, and *Soul Friend*. From 1971 to 1974, he was chaplain of Saint Augustine's College, Canterbury. He is now Rector of Saint Matthew's, Bethnal Green. He is married and the father of a son.

In *Soul Friend* (reviewed in the MCR for Fall 1980), Leech covered a number of dimensions of ministry as he discussed the matter of spiritual guidance and direction. He regards *True Prayer* as "in some respects a companion volume to *Soul Friend*, although it assumes less knowledge of Christian belief and practice." The target readership of this latest study is the Christian person who desires to pray and "to understand what Christian spirituality is about."

The framework of the book is the Lord's Prayer, presented in its various divisions; the address or introduction, five petitions—the traditional third petition regarding God's will being done on earth is not specifically included—and the doxology. The successive chapter headings read "Prayer and God," "Prayer and holiness," "Prayer and politics," and so on. Beginning with the assertion that knowing God is knowing "one's own true Self, the ground of one's being," Leech sees prayer as "an intensely human experience in which our eyes are opened and we begin to see more clearly our own true nature." From there he proceeds to develop an introduction to the why and the how of Christian prayer life, with particular emphasis on what is known as "the Christian spiritual tradition."

The text is liberally provided with appropriate quotations and excerpts from great Catholic, Protestant, and Orthodox mystical and theological writers past and present, as well as modern poets, literary figures, and teachers. A selective list of books and a subject/author index complete the volume.

—William E. Paul, Jr.

Improving Your Serve

Charles R. Swindoll

Word Books, 1981

Charles R. Swindoll is senior pastor of the First Evangelical Free Church in Fullerton, California. He is nationally known through a growing ministry in radio and literature, including nine previous publications. Among these are: *For Those Who Hurt*; *Killing Giants*, *Pulling Thorns*; and *Three Steps Forward, Two Steps Back*.

Quite honestly I am hooked on my rapidly expanding library of Charles Swindoll's books. Every one is fresh, upbeat, human and inspired reading for daily living. *Improving Your Serve* is certainly no exception. In fact, it is probably Swindoll's best and most mature piece of writing—the result of a two-year study on the concept and practice of servanthood.

Three distinct routes to servant living are mapped for us: transparent humanity, genuine humility and absolute honesty—qualities the author convincingly demonstrates in his writing. Literary signposts on the journey include such tantalizing themes as "The Servant as Giver" . . . "Forgiver" . . . "Forgetter," "How to Think Like a Servant" (" . . . servanthood starts in the mind and will"), and chapters on the risks, struggles and rewards of servant living.

Don't look for persuasive argument, towering prose, or powerful erudition in here. Truthfully, there are some problem points. For example, except for one brief paragraph, the author lightly glosses over the importance of ego-strength and self-esteem as prerequisite for authentic self-giving. Who of us in ministry has not encountered serious problems occasioned by well-intentioned "helpers" whose misguided or uninformed zeal contributed more to the hurt and brokenness of those they sought to help, than it did to their healing? The problem deserves to be taken more seriously.

Still, this book is refreshing counterpoint to the narcissistic preoccupation of the 1970s. Its power is not in any scholastic attempt to refute the human potential movement's glaring shortcomings, but in the simplicity of the research method and writing style, with lively anecdotes, provocative biblical probes, uncomplicated expositions and pointed applications to life.

Frankly, I was reared on this diet, and I believe its appeal today is more than nostalgic. Notions of servanthood were the warp and woof of my early calling to Christian ministry. I have not always fulfilled that calling. *Improving Your Serve* is the latest reminder of the worthiness of the goal: my "mind and will" have been aroused again. That alone makes the book worth several times the price!

Come read this book with me, and let's encourage one another along the way to becoming "lively servants of our living God."

—David Grosse

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